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Zion's Herald.

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The Outlook.

The condition of affairs in Tennessee is a fresh proof of the fact that nothing is settled which is not settled right. About a year ago a rebellion of the coal-miners took place as a protest against the continuance of convict-labor in the mines and compulsory association with this objectionable class. At that time the miners were resolute and drove the convicts out by force, releasing several of them, and dispersing their guards. A special session of the legislature was called to pacify the miners, and Gov. Buchanan recommended that the convict leases be terminated. This recommendation was not acted on favorably by the law-makers, and the exasperation has continued. The miners have again taken the law into their own hands. It should be remembered that the Tennessee Coal & Iron Company, which contracts for the labor of the convicts to the number of some 1,400 and pays the State \$100,000 annually, has the control of most of the coal mines in the State. The miners, who live largely in the mountains and are compelled to depend upon the store system of the Company, have been barely able to subsist on their wages. It was shown, in an investigation by the legislature, that the convicts cost 28 cents a day for their subsistence and were compelled to mine five tons of soft coal and three and a half of hard daily. The State has treated the convicts cruelly; it has provided the meanest accommodations for only about 700 of them in the penitentiary. The rest are kept in gangs and stockades at night, and work under guard in the mines by day. The miners, finding the bread taken from their families and their labor cheapened by this convict system, naturally resented it. In their ignorance they defied law, and with disastrous results. On August 13, at Tracy City, the largest convict camp, the miners seized the stockade and sent 300 convicts back to the main prison at Nashville. On the 15th a body of miners captured a special train which was bearing fourteen extra guards to the defense of the Inman stockade. They then surprised the guards on duty at the stockade, compelled them to surrender, and sent 275 convicts to Victoria en route for Nashville. On Aug. 17 the stockade at Oliver Springs was captured, with the guards and soldiers who were holding it. At Coal Creek, later, Col. Anderson was captured through treachery, and but for his bravery would have been put to death by the miners. Latest advices indicate the release of Col. Anderson and the success of the troops in restoring order. Many lives have been lost in these collisions—and many more will doubtless be lost unless the State of Tennessee reforms its convict system.

One of the most turbulent events in the labor revolt the past week has been the switchmen's strike at Buffalo. Without regard to the merits of their case the strikers immediately forfeited all public sympathy by acts of violence—burning freight cars, maltreating non-union men, and destroying valuable property. The trouble began with the New York, Lake Erie & Western, the Lehigh Valley and the Buffalo Creek railroads, and gradually extended to other roads. The demand was ostensibly for more pay and shorter hours for the switchmen—not those employed merely in turning switches, but hands employed to couple cars, make up and send out trains, and do the general work around the yards. Grand Master Sweeney, who orders the strike, claims that the union men are not responsible for the malicious mischief perpetrated, but it appears in evidence that the plan of destruction had been deliberately canvassed for the purpose of bringing the road to terms. At one time 3,000 freight cars were blocked. The presidents of the various roads, notably McLeod of the Reading, have an explanation of the reason for refusing the requests of the switchmen which would be accepted more readily had their past statements of the plans and purposes of their organizations proved trustworthy. But the issues, whatever they may be, are completely buried out of sight by the brutal lawlessness of the strikers. Not until Governor Flower had ordered out the entire National Guard and 8,000 troops appeared on the field, did rioting cease. It was supposed that the strikers would be ordered out, and it was publicly stated that, should they fail to comply, it would be the end of the strike. At present writing they have failed to go out, and there is every evidence that the backbone of the strike is broken. Much bitterness was felt towards the Delaware, Lackawanna & Western road for their immediate compliance with the demands of the strikers and the moral support they are supposed to extend

to them. While passenger trains have not suffered greatly, it has only been by the greatest care that much loss of life has been prevented—through misplaced switches and other obstructions. The evil of so-called sympathetic strikes is shown in the fact that in the case of the Buffalo, Rochester & Pittsburgh road, after the men had got all they wanted, they still went on a strike because the men on other roads had not received what they asked for.

Mr. Gladstone's cabinet, as recently announced, is a strong one, and meets with general approval. It is noted that the large majority of its members are of advanced years and of decidedly aristocratic tastes and affiliations. Among them are included some who have served with their chief in previous administrations and have established a reputation for high ability. Perhaps the most widely known is Sir William Vernon Harcourt, chancellor of the exchequer, who enters Gladstone's cabinet for the fourth time. He is 65 years old, but mentally and physically very active. He is known as a writer of brilliant articles for the *Times* and his signature of "Historicus" is a world-wide fame. He married the daughter of J. Lothrop Motley, the distinguished historian, and has been a professor at Cambridge. It is understood that the mantle of the great leader will some day naturally fall on his shoulders. Mr. John Morley has a literary reputation of the highest order. He is both brilliant and acute as a writer, and is, moreover, a warm advocate of Home Rule and a strong friend of Ireland. As Viceroy of Ireland he will be heartily welcomed. Sir Charles Russell, attorney general, will be recognized as the head of the English bar; his defence of Parnell and other noted persons has made his name familiar to American readers. He served in Gladstone's Cabinet in 1886. It is publicly stated, however, that his gambling propensity proved somewhat of a hindrance to his entering the present cabinet. Prof. Bryce, author of the "American Commonwealth" and other historical works, adds another to the list of men of distinguished literary reputation. Sir George Trevelyan, a nephew of Lord Macaulay and the author of the charming "Life and Letters of Macaulay," has been with the premier before. Hon. Henry Hartley Fowler, president of the government board, is the only Methodist that has ever been a privy councillor. At least ten of the recent appointees of Mr. Gladstone have been previously the recipients of similar favors at his hands. The appointment of Earl Rosebery as foreign secretary assures a firm hand at the head of foreign affairs and is a guarantee that there is to be no weakening or recession in the government policy of dealing with other nations. It is one of the most satisfactory of the appointments to Liberals and Tories alike, while Rosebery's signal ability and trustworthiness will leave Mr. Gladstone free to concentrate his thoughts on his plan of Irish Home Rule and other reforms.

Briefer Comment.

JUST as it had come to be the settled opinion that Canada would remit the discriminating duties against American shipping passing through the Welland Canal, word comes that the Canadian government will continue them for the present. It claims that there are existing contracts which forbid its reducing these tolls until the end of the present season. It is the Toronto *Mail* which says: "This is rather a weak settlement of the business. Either the government is right with regard to the rebate, or it is wrong. If the present arrangements are tenable, they ought not to be relinquished on account of the threats of a foreign power. If they cannot be validly contended for, they should be abandoned at once." President Harrison evidently holds a similar view, for in accordance with an act passed by the last Congress he has issued a retaliatory proclamation whereby increased tolls are authorized to be levied on Canadian vessels passing through St. Mary's Canal. The rate permitted by Congress was not to exceed two dollars per ton for freight and five dollars each for passengers. The order of the President stipulates only that freight passing through St. Mary's Canal "in transit to any port of the Dominion of Canada, whether carried in vessels of the United States or of other nations," shall pay twenty cents per ton. This proclamation will not be enforced in case Canada shows a just appreciation of the situation and remits her unjust tolls. There is a possibility, however, that the United States may have a serious claim against the Dominion for past overcharges. The proclamation causes great excitement in Canada.

THE first of the new rice crop has been received at New Orleans. This crop is the most extraordinary ever raised in this country. It will be three times that of last year. Louisiana will raise more rice this year by a hundred million pounds than the entire United States ever raised before. It is the result of the energy of some Western men from Iowa, Illinois and Kansas who settled in southwestern Louisiana a half-dozen years ago. The bulk of the rice harvesters have been raised in South Carolina and Georgia on their low-lying sea islands, which could be readily flooded with water—an indispensable requisite in raising rice. It is cheaply cultivated, for the rice is planted, the seed flooded, and it is left almost to itself till the harvesting time comes round. Formerly the crops were gathered by the harvesters standing knee-deep in the mud. The Western farmers introduced more practical and more modern methods, draining the land at harvest time and using approved agricultural machinery to gather the crop. Two years ago there were 12,000 acres cultivated in rice, and this year there were 179,900 acres. Next year they talk of doubling the acreage. Acadia parish, formerly considered very sluggish, will receive for its rice crop twice as much as the entire assessed value of all its real, personal and other property. The rice crop of southwestern Louisiana will supply 863,902 barrels of rice, worth about \$8,000,000. Six years ago this section did not raise about 1,285,000 barrels. The total crop promises about 1,285,000 barrels. There is another feature worth noting: Rice culture has brought a large immigration from the Northwest, and the result upon the simple-minded and naturally sluggish Acadia

French is to induce them to use the most improved implements, the rice planters themselves having spent in the last two years \$675,000 for improved agricultural machines. Cable's Acadia characters in their sweet simplicity, as pictured in his novels, will soon be a thing of the past.

FROM BOSTON TO TOKYO.

BISHOP W. F. MALLALIE.

IT is a wonderful achievement of these modern times that the journey from Boston to San Francisco can be made in less than five days. It used to take a long six months around Cape Horn to do the same thing, or rather to accomplish the same result. Leaving Boston on Monday by the 10.30 A. M. train, or indeed by the 2.15 P. M. train from the depot of the Boston & Albany road, the passenger reaches Chicago Tuesday at 3 P. M. or at 5.45 P. M., which gives ample time for a good supper, a little rest, a run up to our Book Concern at 57 Washington St., and whatever else may be useful in the way of small errands, and then have time to take the 10.30 P. M. train via the Chicago & Northwestern road for Omaha. The latter city is reached about 1 P. M. on Wednesday; and then the whirling wheels speed onward over the vast expanse of Nebraska, ever hastening towards the settling sun until without change of sleeper from Chicago to San Francisco you are safely landed in the metropolis of the Pacific coast. The last six miles is by ferry across the Bay from Oakland; but as we step from the boat to the pier on the San Francisco side of the Bay, we notice the large clock, and the time is 9.18 A. M. We are

Three Minutes Late on a Journey of 3,000 Miles. And all the way along we have been as comfortable as though enjoying the hospitality of some comfortable home. It is simply wonderful—Monday 2.15 P. M. in Boston, Saturday 9.15 A. M. the same week in San Francisco. With this arrangement, in fact with it or without it, there can be no possible excuse for Christian people traveling on Sunday. If they must travel let them start so as not to be found on the road on Sunday. Of course a case of life or death might be an exception; but no matter of ordinary business or pleasure can justify Sunday traveling. It must be different in ocean voyages, but even in regard to these a Christian should not sail on vessels that start on Sunday, as in the case with some of the steamers that cross the Pacific on the Vancouver route.

Once safely in San Francisco, one of the best, certainly one of the most comfortable, hotels, the "Occidental," kept by Major Hooper, a most agreeable and efficient host, is to be our home for three short days before we take the ship for Japan. At precisely 3 P. M. on Saturday, the advertised time for sailing, the moorings are cast off, the engines throb, the propeller moves, and we leave the dock for a journey of nearly six thousand miles across the greatest of earth's oceans.

San Francisco is Greatly Changed

In the last few years. The people are no longer afraid of earthquakes, and instead of the low wooden buildings of former years, we see massive brick buildings of eight and ten stories in height, and as elegant and imposing as any of the commercial and business buildings of the older cities of the East or the more recent cities of the West. The people of California have the idea, and this idea is very largely shared by nearly all the people of the Pacific Coast, that San Francisco is destined to be one of the great cities of the world. They think its harbor, and its relation to the United States, and its proximity to China, India, Australia and Japan, make it certain that to a great extent it will control the immense commerce of the future. They do not take into account the fact that the Nicaragua canal will be completed before many years and that then New York and London will be quite close to the vast populations of the countries just named. It is not easy to prophesy in regard to these matters, but it remains true that these "Friscoans" are conscious of a high destiny and they have a firm purpose to realize their magnificent dreams.

It is pleasing to record that Methodism seems to apprehend the possibilities of time and place, and under the wise and heroic leadership of Bishop Fowler has been making rapid advances these last few years. It is true that in our educational work we have been hampered and hindered by the want of sufficient financial ability, but we have accomplished something. It would have been a stroke of vast importance if Leland Stanford could have put half of his \$20,000,000, said to be devoted by him to building up his university, into the hands of Methodism. It remains to be seen whether the institution founded by him, and with which we must compete, shall prove a curse or blessing. The production of wine and brandy from a vineyard of 55,000 acres, the greatest in the world, is what Stanford University seems to be dependent upon at present for its support.

No Methodist Institution Could Be Run on a Wine and Brandy Basis.

Mr. Stanford would have to change his investments if he would identify his enterprise with our church. Besides this it is supposed, and with good reason, that there is a very loose condition of teaching in this spirituous establishment—that, in fact, evangelical truth and experience are largely discounted by the average professor. If these things are so, then but one thing remains for us to do: we must hold steadfastly by our own, and especially must more means be consecrated to the cause of education by our people in California; and we must resist the drift of agnosticism by a positive and aggressive presentation of truth.

Our religious work in San Francisco is moving forward steadily and strongly. More than five hundred Japanese have been converted in our mission the present Conference year, and still they come. The converts and

others held a love-feast on Friday night before our sailing, and they sang and prayed and talked with genuine Methodist fervor and enthusiasm. Our work among the Chinese goes on, but is greatly hindered by the late action of Congress and the opposition of wicked Americans, Irish and Chinese. We have one of the best men in the world at the head of this mission—Rev. F. J. Masters; and an equally good man at the head of the Japanese mission—Rev. M. C. Harris. All that good and true men can accomplish will be done by these. We have at present Two Very Important Church Building Enterprises in progress, both of them planned and inspired by Bishop Fowler. That on Van Ness Avenue is not yet begun, except that the site is secured and a temporary chapel has been erected on an adjoining lot. The church when completed will probably cost not far from \$350,000, and will be one of the most complete and magnificent structures in Methodist church architecture. Let it be devoutly hoped that the time may never come that such a church, for want of capable men to manage its affairs, or because of men who are unwilling to step down and out and give others a chance, shall be sold out and submitted to inglorious defeat.

We Are on Board the "Gaelic."

and as she turns her bows towards her destination we pass Goat Island on the right. This is a remarkable formation—really a mountain crest, bulging up out of the Bay. It is well-nigh without inhabitants except as there may be a few people connected with the light-house and telegraph station. This island is nearly half a mile wide and twice as long. A mile or two beyond, and we pass another mountain crest, the island of Alcatraz, with its light-house, half as large as Goat Island. Far away to the right is Mare Island, the site of our navy yard. Next upon the right we pass the bold headlands of Lime Point, Point Diablo and Point Benito with its beautiful light. In the meantime we have had the city on our left until we come to Fort Point, Point Lobos and the famous Seal Rock, with the natural arch in the rocks, and we are out at sea, for we have just been passing through the famous Golden Gate where so many ships some fifty years ago entered to find the termination of a six months' voyage around Cape Horn. They bore thousands and tens of thousands of men who had left home and friends and all the old life and loves and comfort of the East, to seek their fortunes in this far-distant and almost entirely unknown land. Ah! what bright visions, what enchanting dreams, what high purposes, what dauntless faith, filled and crowned those moments when the gold that called these men so far seemed almost within their grasp! It was a wonderful picture of these many ships and these many thousands of men that I saw crowding in through the Golden Gate as we slowly steamed out of it. But visions and dreams and purposes and men and ships have vanished into shadows and are gone forever; for, sad to tell, not one in a hundred of all the men who sought for gold and wealth in California ever achieved success. But was all toil and effort wasted, were all the home-aches and home desolations in vain? God only knows. But it seems to be the only way known to this poor earth, that only by pain and tears and blood and broken hearts and desolated hearth-stones may humanity rise to its grandest and noblest consummations. But God's men and women know how to endure and die and

Stand as the anvil, when the stroke of stalwart men falls fierce and fast. Storms but more deeply root the oak whose brawny arms embrace the blast. Stand like an anvil; noise and heat are born of earth and die with time; The soul, like God, its source and seat, is solemn, still, serene, sublime."

But while watching the receding shores, and thinking of loved ones far away whom we may never see again, the engines increase their speed, and soon we find ourselves abreast and close to the Farallones Islands, a bunch of mountain crests eighteen miles from the entrance to the Golden Gate. The topmost peak, which is several hundred feet above the level of the sea, is crowned with a light-house, good for nothing in fog weather, of course, but so high that when fogs envelop these shores it is well-nigh useless, because it is above the fog and not down in it where it is needed. It

Reminds One of Some Christian Professors who are so far away from weary, struggling humanity that the light they have might as well be darkness for all the good it will ever do any one besides themselves, and it is very doubtful if they will be benefited. The world needs the light of holy living in its saddest hours and darkest places.

The last look at home and native land! So we linger at the vessel's side and notice the broad V-shaped entrance to the Golden Gate. North and South the highlands recede, and as we pass onward the haze of the coming sunset wraps the last point of land in obscurity, and we turn away with strained and weary eyes and think of the long months and toilsome journeying that must intervene before we look again upon the dear shores of the land we love above all others. We are sure the ship on which we sail will be followed by many prayers, for there are many true friends both North and South that do not forget us. So surely we may rest quietly, for our God holds the winds in His fists, and His hand is the bottom of the sea—for His Word says that He holds the waters in the hollow of His hand.

We anchored at Yokohama at 4.04 A. M. At 7 A. M. we were through the custom house; at 8.45 A. M. we were at the seat of the Conference eighteen miles away from Yokohama, and at two minutes before nine we entered the hall where the Conference is held, and at the stroke of the clock opened the session.

PICTURES IN AMERICA WORTH A JOURNEY TO SEE.

REV. J. WAHNE DEARBORN.

II.

TWO years ago in a number of London *Punch* appeared a cartoon by Harry Furness entitled "Our Famous Pictures." It represents one of those great auctions such as the death or bankruptcy of an English lord sometimes brings about. The pictures are seen sailing off in various directions with foreign purchasers astride of them—one going to France, one to Germany, and several to America. The most conspicuous canvas is inscribed, "Turner, £20,000." A Brother Jonathan has captured it and, clad in his conventional pantaloons and attenuated coat-tails, is gleefully starting home with his prize. Mr. *Punch* is alarmed and enraged, and with his cane vigorously prods a sleepy Briton while he says: "Wake up, John! Save them for our National Gallery!"

But John Bull didn't rouse in season. So let us follow our aeronaut to Baltimore, where we shall find safely landed one of Turner's famous pictures of Venice, housed in the private gallery of Mr. William F. Walters. It is the Grand Canal, painted so often, but in which every artist finds a renewed inspiration. On the right is the noble palace of the Doge, on the left the great and lesser domes of the Salute Church. Between these is a perfect gala array of boats. This does not make a picture, any more than a skeleton is a man. But think of the towers and palaces which line this stately water-way, as seen through a golden haze of light, and at once they take on such softness of outline and beauty of color as to set one dreaming. One is reminded of the reply made to one who complained to Turner that he had never really seen such landscapes as the artist painted. "No," said the painter of light, "but wouldn't you like to?" I imagine there is about the same difference between the actual Venice as I first saw it on a glorious day, and Turner's pictures, that there is between the beggarly Jerusalem which we see today and the one which John saw descending radiant from heaven. I cannot positively affirm the collection of Mr. Walters to be the finest private gallery of modern art in the world, but I have an English artist friend who declared in careful astonishment that it is. It has taken the owner forty-five years to collect it; and while there are several hundred canvases it is evident that they have been sifted again and again until the choicest remain. We cannot remember all; let us hold ourselves to three.

The first of these shall be "The Christian Martyrs—the Last Prayer," by Jerome. The artist in a letter to Mr. Walters says: "This picture has been on my easel for over twenty years. I have repainted it from the beginning three times. The scene is laid in the 'Circus Maximus.' It held more than 150,000 spectators. In the middle distance I have placed those destined to be burned alive. They were usually tied upon crosses and smeared with pitch to feed the flames. Aluding to this, Tacitus says: 'These Christians should certainly be put to death; but wherefore smear them with pitch and burn them like torches?' It was the custom to starve the wild beasts for several days beforehand, and they were admitted to the arena upon inclined planes." In the midst of an arena from which five crowded galleries rise, a group of twenty-five or thirty people of both sexes and of all ages have knelt in prayer. They are gathered close around one standing with wan, uplifted face, who by his greater age or office is evidently their spiritual leader. His right hand is extended to the group about him. It is for them he is praying. The lions are emerging from their dungeons; the eye of the foremost one, dazed for a moment by his broader liberty and the brighter light, has just discovered his prey. An attendant, with a torch extended upon a long pole, from the safe distance of the first balcony is lighting the kindlings which have been bound about the feet of victims stretched upon crosses circling the vast arena and lifted so high as to become candles for the fearful pageant.

Over against this vivid transcript from history let us place the poetry of martyrdom, as seen on another wall in Corot's "St. Sebastian." Forget the title a moment, and call it a "landscape." You are in a great wood. The canvas itself is so big you could stand in it. Oh, how unbragging and inviting! Do you wonder that primitive man worshiped the tree? The pillared aisles of a forest lead more naturally to worship than the dim and lofty groining of a minster. A Frenchman says: "If the chief purpose of painting is to communicate to others the impressions felt by an artist before nature, the landscape of Corot fulfills the conditions of art." Under these trees two women have found the martyr abandoned of his murderers. They have raised him, and are drawing the arrow from his side and preparing to dress the wound. Lonely and defenceless as a sparrow, the holy man did not fall without the notice of his Heavenly Father; for lo! high in air, two angels with palm and crown are coming to receive him.

What a craze there was to see "The Angelus" a year or two ago! But the mischief of it was that crazy people couldn't see the Angelus even when they got to it. They could never keep still long enough to hear the far-off call to prayer. And the exhibitors did all they could to prevent people from seeing it; for the very wide gold frame, and the bright red hangings, and the artificial light were all so loud that you could hear nothing.

The original sketch for "The Angelus" is quietly hung in Mr. Walters' house, and is of great interest. Here also is a larger and quite as beautiful one from the same hand and hand. It is "The Sheepfold by Moon-

light." It was shown in the celebrated loan collection of "One Hundred Masterpieces," held in Paris two or three years ago. The fold is a rude fence of poles, well braced and high, enclosing a few square rods and a shepherd's hut. The fence is evidently not so much to keep wolves out, which it would hardly do, as to keep the sheep in. Their safety is in the shepherd, who is always with them if they do not stray from him. The full moon has just risen and the flock are entering the fold under the watchful eye of the shepherd, who will quickly see if one is missing. The faithful dog stands alert as if knowing that his day is not ended till the last one of the flock has found quiet and safety. The painter's gifted brush has left his mark of sympathy upon this picture of the life that was so constantly about him. It tells of rest and safety, and you are so glad that from the dangers that soon will infest the broad plain under the darkening sky there is for all a fold and a shepherd.

I hold that this picture is worth a long journey to see; but if other inducements are needed to accomplish your going, I will add that this delightful gallery also contains some of the best works of Troyon, D'Aubigny, De Neuville, Meissonier, Breton, Alma Tadema, Fortuny and Diaz.

OUR OMAHA LETTER.

"WESTERNER."

MY last ended with the prediction that the reign of dust would soon close, and the time of showers begin. And in verification of this forecast "the rain descended" copiously, from the Rockies to the Mississippi River. Now all this vast plain rejoices in an abundant harvest of cereals—wheat, oats, rye, barley—far above the average. But what is this that stands in ranks as straight as a rule along the slopes of the hillsides, across the level bottoms, each stalk plumed with tassels, and blades of waving green from which the sun's rays glint as from blades of steel? Ah! this is the chief of crops, the triumph of the farmer, none other than King Corn, whose scepter is laid over all this land. Corn this year is superb. Locally there may be small crops, but the general average is good. On my way home from the north, a few days since, I fell in with two friends. "How is your corn?" one asked. "First class, except about forty acres." "How much have you planted this year?" was the next question. "Six thousand acres," was the answer. This was Nebraska farming.

All that vast area needs rain. This great plain, twice as large as the central plain of China, has a soil of marvelous fertility, absolutely inexhaustible in its store of elements for plant food. This soil is most frequently alluded to as a vegetable mold, than which nothing can be wider of the mark. The truth is that it is a lacustrine deposit, formed by the precipitation of the bodies of myriads of minute shell fish, the decomposition of which, at the bottom of this once inland sea, composes the soil, afterward laid bare by the subsidence of the waters; and this soil thus formed is, literally and absolutely, inexhaustible. This is the loess formation, which is to be found in only a few localities on the globe. It only needs water to produce the most wonderful harvests. Irrigation from the streams will not meet the needs of this vast district. The water of all its rivers would not suffice for a tithe thereof. Except it can be brought up from below by artesian wells, which is exceedingly problematical, we must obtain the supply, if supplied at all, from the heavens above. "The clouds" here, literally, "drop fatness." From these conditions a new vocation has sprung up here in the West—that of the rain-maker. Formerly we had thought that this industry was monopolized by the medicine men of pagan peoples, but then the extremes of life curiously meet and blend together sometimes. The offers and conditions defined by the rain-maker are as fair and open as can be devised, and he receives his hundreds of dollars for the service he renders. It seems very strange, and it is strange, that his appearance, and his hocus-pocus manipulations, and the much-longed-for rains are simultaneous. The rain-maker asks that his services only be sought when the drought is on and the Signal Service predicts its continuance. Are we groping along the way that shall lead us to certain chemical or mechanical processes by which the humidity of the atmosphere shall be condensed and precipitated to the bosom of the parched earth? Who knows?

From the industry of rain-making to that of drunkard-curing is not a very violent transition, and is easily made. Almost every village, great or small, in this section has its cure for inebriates. Bi-choride of gold was the panacea. Hypodermic injections were made, the victims fondly believing that the gold was thus administered to them, while the real application thereof, in my opinion, was its transference from the purse of the patient to that of the person treating him. It reminds one of the inquiry and message of the bloody robber, Fernando Cortez, who asked of the natives, "Has your king any gold? If so, tell him to send it me, for I and my companions have a disease of the heart that can only be cured by gold." And so the gold-cure works its beneficial results, not upon the party who seeks a cure from the tyrant alcohol, but upon him who takes advantage of his distress to plunder him by holding out the hope of relief. So one delusion rapidly follows upon the heels of its predecessor—blue glass, elixir of life, rain-making, bi-choride of gold; what next?

The Conference year is nearing its end, and as usual much interest exists in regard to the future. Dr. Merrill, rumor hath it, goes East. The man for the First Church has not yet materialized. Spare us a New Englander as good as many you have sent West, and we

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The Epworth League.

New England District.

OFFICERS.

William I. Haven, President,
85 Lexington St., East Boston.
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THE PRESIDENT'S NOTE-BOOK.

A FEW days ago I met an Epworth League who gave me a good report of our League near Kennebecport. He said he was stopping at a pleasant home where there were three or four young ladies in the family, and that these young ladies were very much interested in the League. Every Thursday evening the League has its chapter meeting, and as regularly as the evening comes around these girls start off for the prayer-meeting, and they never go alone. "They are bright, jolly young folks," said this gentleman, "ready to take the lead in all our sports, bathing, fishing, and anything else that may be suggested as helping on a good time, but Thursday night is reserved always for the League prayer-meeting, and into that they go and lead the rest of the young folks with as much enthusiasm as into the surf." I wasn't surprised to hear that the meetings were well attended and that a good, earnest spirit prevailed, after listening to what he had already said. What a wonderful power for good a few happy, holy young folks can exert at our summer resorts—young folks who are natural and good and earnestly consecrated to Christ! I wouldn't wonder if there were many more such Leagues, mindful of their Lord and His work in the midst of their pleasures, than we think.

I have been sorry to see in the reports of that wonderful convention of the Society of Christian Endeavor in New York so much of a spirit that is not content to do its own work and bid God-speed to others, but of a spirit that attacks fellow-workers and calls them unkind names. Why should our Epworth League be singled out and made the subject of such adverse criticism? Haven't our young folks a right to do as they have done without being accused of narrowness and bigotry? Our accusers forget that the Epworth League was formed by the uniting together of societies of some of the many years older than any society of Christian Endeavor and of groups of societies one of which groups was older than the United Society of Christian Endeavor. Were we not right in combining and strengthening what already existed in our church?

The Epworth League has always proceeded in the most Catholic fashion. We have never required a Society of Christian Endeavor in our church to change its name to have the fullest and most intimate relations with the League. We have again and again sent fraternal messages and messengers to the great Christian Endeavor conventions only to have both messages and messengers rejected, and yet we are accused of unwillingness to be fraternal. Is this right?

On these matters I have refrained from writing because it has seemed to me unwise for Christian workers to get into strife over such unimportant matters as forms of organization, etc., with the great issues about us that should absorb our energy; but I think these words are needed to correct misapprehensions. From the very beginning we have been ready for co-operation and have held out our hand to our neighbor, but from the beginning our neighbor has refused our hand and accused us of narrowness because we simply exist and grow. That day will pass away, however. Larger counsel must prevail in the Society of Christian Endeavor, and I have no hesitancy in prophesying that if we all keep busy about our Lord's work, He will draw us together as He draws us nearer and nearer to Himself.

WILLIAM I. HAVEN.

THE AMUSEMENT QUESTION AND THE GENERAL CONFERENCE.

REV. S. E. QUIMBY.

PREVIOUS to the General Conference of 1872 the only authoritative deliverance of our church on this subject was found in our General Rules as follows:—

"It is therefore expected of all who continue [in these societies], that they shall continue to evidence their desire of salvation,—

"1. By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced, such as . . .

"2. The taking of such diversions as cannot be used in the name of the Lord Jesus."

The General Conference of 1872, under the head of "Administration of Discipline," in the section on "Improper and Unchristian Conduct" (§ 242, edition of 1888), inserted among other specifications as occasions for reproof and discipline, "dancing, playing at games of chance, attending theatres, horse-races, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency."

At the last General Conference certain memorials, or petitions, were presented, asking that the specifications be omitted, and that the Discipline on this subject be restored substantially as it was previous to 1872. These me-

morials were referred to the proper committee. The whole matter was very candidly and carefully discussed. When the vote was finally taken, it was found that a large majority were in favor of leaving the law of the church as it now is. A minority report was prepared which was proposed as a substitute for § 242, one containing quite as emphatic a protest against worldly amusements, but declining to attempt a catalogue of them. If the Conference had not been in such haste to adjourn, it is probable these reports would have caused an interesting debate. As it was, the findings of the committee did not reach the Conference. Thus the whole question remains precisely where it was before.

Sensational and absurd dispatches called the attention of the public to the subject, and a grave fear was awakened in the minds of some true friends of the church. The committee by its two reports seems very accurately to represent the mind of the entire church. Probably some of the minority think that larger liberty in the matter of amusements should be allowed, as is undoubtedly practiced to some extent; while others of the minority think that, since it is impossible to make a complete and permanent list of all questionable amusements or sinful practices, it is better to have a law correct in principle, but general in statement.

On the other hand, many of the majority feel that while it may have been unwise to insert the specifications twenty years ago, since they are inserted, it is better to allow them to stand; for the fact of expunging them would inevitably be construed as granting permission to do things which every devout heart disapproves.

The Necessity of Recreation

is a universally admitted demand of our nature. Simple rest will not meet the conditions. Pleasant activities are needed to recuperate expended energy. The amount and the kind must vary with the subject. The child must play; and if the toiling man and care-worn woman yielded to this impulse oftener, there would be less mental depression and nervous prostration.

There is a proper distinction, often overlooked, between amusements and recreation. An amusement occupies attention, diverts and entertains—it is undertaken for the sake of the pleasure which it affords; while a recreation is a diversion from ordinary employments with a view to the recuperation of mental and physical forces. A recreation refreshes and invigorates, while an amusement may often do weary and debilitate.

It is evident that either amusement or recreation should bear some proper relation to one's ordinary vocation. That which would recuperate and profit the laborer might be only an additional weariness to the student or to the person of sedentary employment. One who has spent the day over his books or in the close confinement of a business office, needs relaxation in some open-air recreation, and not additional draft upon nerve and vitality in a long evening at the whist table or chess-board, or in the poisoned air of a public assembly. The son of toil will find his body rested, his mind invigorated, and his whole nature quickened by entertaining reading, scientific study, social conversation, an evening of song, or a good literary lecture.

In studying this and all questions from a Christian outlook, we must

Test Everything by a Moral Standard.

All intelligent actions of moral agents are either right or wrong. Whatever difficulty we may have in determining the absolute standard of right, we are agreed that either guilt or innocence is decided by the motive of the agent. Our Text-book gives us some rigid but easily applied tests of motive: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Thou shalt love thy neighbor as thyself." "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." These tests all lead to the same result. We are to honor and glorify God; to exhibit supreme love to Him; to act with the authority and approval of the Master; to manifest true Christian love for others. Anything that will not meet these requirements, is sin. If personal preferences and mere gratification determine the conduct, guilt must ensue. If pleasure, amusement, or mere entertainment becomes the prime object, the Scripture precepts are violated.

Recreation is right, for it is for the glory of the Creator that the mind and body of the creature should be quickened and invigorated. And here we desire to note the fact that a recreation is not necessarily a profitless entertainment. An avocation may take the place of the ordinary vocation, and furnish all the conditions of needful recreating rest. But when amusement is the thing sought, and that which is only of secondary importance becomes the impelling motive, the secondary becomes primary, pleasure leads rather than attends, self is exalted and love is de-throned.

This may be illustrated by the use of our appetites. The Christian should eat and drink for the sustenance of the body. If we eat merely for the gratification of taste, we are on the highway to gluttony and drunkenness. I would not be understood as hinting that pleasant food is a sin, but the thought and motive of the Christian must be above mere animal indulgence. A similar illustration might be drawn from the God-given love of the beautiful in dress and art.

It is often asked, "What is the harm" of such and such things?—as though that question might settle a

principle of morals. To meet our approval and stand the Scriptural test, the thing proposed must be shown to be a positive advantage; it must benefit, recreate, or in some way promote that which is good.

But what amusements are

Proper for Christians,

and can receive the sanction of the church? It is easier to answer this question negatively than positively:—

1. Nothing that tends to harm the body; as that which involves late hours or late supper. "Glorify God in your bodies." "Whether therefore ye eat or drink," etc. This would exclude the theatre, the ball-room, and some other gatherings, without discussing their effect on morals.

2. Nothing that involves extravagant expenditures. We are God's stewards, and must not waste His money.

3. Nothing fascinating or bewitching, that leads the mind to and not as a means to an end. In Miss Warner's sweet story of Daisy she makes her heroine attend the West Point hops where everything was the acme of propriety and the inexorable nine o'clock drum summarily closed the amusement. But Daisy soon found that she was losing her relish for her morning hour of quiet Bible reading and loving talk with Jesus. Her mind would wander to the gay pleasure of the previous evening; she was becoming fascinated with the novel experiences, and like a loyal Christian she decided to forego them rather than lose her sweet communion with her precious Saviour.

4. Nothing that blunts our relish for spiritual things.

5. Nothing that aids or abets others in a life of sin. If we would shrink from having our son wear the cap and bells of the clown, or our daughter become a member of a circus troop, then we have no right to a seat under the canvas or to encourage our children in attendance. I knew a popular actor who was convicted of sin. He prayed for forgiveness and a new heart. He believed he was saved. Then the question arose whether his profession was a proper one for a Christian to pursue. Must he leave the boards, for which he was fitted by nature and successful practice, in order to live a Christian life? He tried to continue acting and retain his standing in Christ. His conscience troubled him. He often perceived our through the curtains, and seeing prominent church members in the audience, reasoned, "If it is right for me to be there, it is right for me to be here." Who shall say that his logic was faulty? He continued his experiment for more than a year, sometimes falling then rising again; but he did not obtain assured victory until he renounced the stage.

6. Nothing that leads one into vicious associations. A lady in middle life who is not a Christian and who appears to have no leaning toward religious things, and who knows by extended personal experience the tendencies of dancing parties and ball-rooms, told me recently that she advised her friends not to permit their children to learn to dance.

7. Nothing that teaches gain by chance, or that feeds a love for accumulation without returning a corresponding equivalent. What is the real difference between winning a prize in progressive euchre and winning directly from an unfortunate opponent? I have seen it stated on good authority that one cannot go through a winter of euchre parties and come out with the same keen sense of honor and truthfulness and scorn of cheating as before.

8. Nothing that makes others stumble. "If my meat make my brother to stumble, I will eat no more meat until the day of my death."

9. And, in general, nothing that does not tend to make the participant better in heart and life.

Do these restrictions seem illiberal or narrow? "Strait is the gate and narrow is the way that leadeth unto life." But suppose it is to be definitely settled that is right and what is wrong; what should be the attitude of the church toward these amusements? It is evident that she must be

Uncompromisingly Hostile to All That is Bad.

But shall she attempt to supply or provide that which is objectionable for her children and young people? There is a theory that she should exercise a maternal care for all that are under her influence. It appears well on paper—an employment bureau, a reading room, a literary lyceum, a gymnasium, entertainment and amusement. But is it practicable? Can a church attempt so much in her organic capacity? There are many things that are right and need to be done, and that individuals and organizations of which Christians may properly be members can undertake. But there are limits to the ability of the church, whether considered as a local society or as a consolidated whole. Her aim is to save souls and build up spiritual character. If she is faithful in this, will it not occupy all her time and absorb all her energies? She may advise and encourage; she may even use recreations as occasion offers, but to undertake the systematic supply, will it not divert and distract, and lessen or destroy her spiritual power? Whatever she may find it right to do in the way of Sunday-school concerts, literary lyceums, social gatherings, and the like, she certainly cannot successfully compete with Satan in furnishing worldly amusements, for he has plenty of leisure for such business, abundant resources, and no such inconvenient thing as a conscience to interfere with what he may be pleased to offer.

But the subject involves too much to discuss satisfactorily within present limits.

GOD WITH US.

God is not far away—He is at hand,
Where souls may touch and have Him
as their own;
He does not in a distant heaven stand,
But very near us, making hearts His
throne.

Then knock at human lives and He shall open,
And seek in human hearts and you shall find
That God is closer than you dared to hope,
That earth is fairer, and the world more
kind.

His love shines forth in every kindly look,
His endless beauty breathes through sinless
youth,
His mind reflects a ray from each true book,
He speaks, through earthly lips, His won-
derous truth.

The kingdom lies within you, for this King,
In overcoming once our mortal strife,
Hath stamped His cross on every human
thing,
And set His throne in every honest life.

—Churchoff.

OUR LEAGUE SCRAP-BOOK.

The Only Father.

"My father is very rich," said little Earl, as he walked by the side of his nurse. "All this land is his, and this house, and stable, and the lake."
"My father is also rich," said the girl, as she looked up towards the sky and away over the fields and woods. "The green fields and meadows are all His, the blue sky and the golden sun, the cattle on a thousand hills—these are His."
"And who is your father?" asked Earl.
"He is God, the Father Almighty, maker of heaven and earth," was the good and gentle answer.

Courtesies That Brighten Life.

A lady was standing in a horse-car not long since. She was not of sufficiently advanced age to be classed with "elderly women," but she was one of the weary, middle-aged ones, whose life was full of wear and tear. She was trying to hang on to the strap with a lame arm when a young girl got up and said, in a sweet tone of voice, "Take my seat, please." The lady replied: "No, dear, I do not wish you to give up your seat." "But I am younger and stronger than you are, and I insist upon it," she replied. The lady was so grateful that she could not half express the love there was in her heart for this stranger. It is quite probable that these two will never meet again, but the fact that young girl is one of the rarest pictures that hang on memory's wall in that weary woman's heart. And such little courtesies as these make life easier and brighter. —Presbyterian.

Taken Aback.

When Mr. George W. Childs was in San Francisco recently, he joined the party of a visiting editorial association in an excursion down the bay. A loud young man began to tell stories of newspaper experience to everybody who would listen to him. Finally he turned his attention to Mr. Childs, who was sitting reflectively by the rail, observing the harbor's points of interest. The young man related an unusually doubtful story of adventure, and Mr. Childs asked him: "What paper were you on then?" "The Philadelphia Public Ledger," said the boisterous confidence. "What position did you hold?" "Oh, I was an editorial writer, but when there was any news assignment involving extra risk and responsibility, I was always asked to take it. I was on the Public Ledger many years." "Singular that we should not have met," said Childs, "I've been on the paper a long time myself." "Wh—what position do you hold?" asked the news-gathering hero, his voice losing much of its confidence. "I'm the editor and proprietor."

Not of the World.

A little seed lay in the ground, with many other seeds that God sent there to invite the seed to put forth its first tender leaflets. "No," said the seed; "it is dark and disagreeable here. I have heard that I belong to a different, a fairer land. I am not of this earth, and I will put forth my leaflets when I get above."

Then God sent Moisture to try to persuade the seed. "No," said the seed; "I could be foolish to waste my leaflets on this dark, oppressive place, where my stay is so brief. I am not of the soil, but of the world above."

Then God sent the Spirit of Life to touch the seed and move it to send out leaflets, but the seed and the Spirit of Life could stir the seed. "This is not my shining place," it said; "up above is light and sunshine and beauty and song. I will save my leaves and blossoms until I can get there."

And so it happened that while its companion seeds all sprung into that upper life, having listened to Heat and Moisture and the Spirit of Life, this one seed alone stayed in the soil forever. Yet it was no more foolish than those men and women who expect to blossom in heaven without making the beginnings of growth here below. —Golden Rule.

Why Not?

It has been charged that young people's societies are courting agnosticism. Suppose they were. Is it not better for Christian young men and women to meet under such auspices and form attachments for each other than for them to be thrown into the society of young people who are thoughtless, worldly, and even vicious? This matter was up for discussion in the Baptist convention at Detroit. One speaker told of this interesting experience: A young man in a strange church was captivated with a young lady who sat near him, and handed her his Bible with a mark at 2 John, verse 8: "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another." The lady was a member of the Young People's Society, and so familiar with her Bible. Turning to the book of Ruth, she marked verse 10 in chapter 2 and handed it back to him: "Then she fell on her face and bowed herself to the ground, and said unto him: 'Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?'" To this he made answer by directing her attention to 2 John, verse 12: "Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you and speak face to face, that our joy may be full."

—Epworth Herald.

The Legend of Chocoma.

The poet Whittier has his home in summer among the foot-hills of the White Mountains, and in one of his local songs he writes:—
"Through Swanton notch the west wind sang
Good-morrow to the cotter;
And once again Chocoma's horn
Of shadow pierced the water."

Chocoma, which can be seen from the poet's home, is a tall mountain, perfectly bare on top, and bereft of all vegetation. There is a native legend in connection with it, as with all old Indian localities, that is very interesting.

Chocoma was the chief of a great tribe who dwelt on the borders of what Whittier calls "his broad Lake Ossipee." For years the tribe and their mighty chief were supreme; but one day the white man came. The strange visitors had conquered all the other Indians, but Chocoma was bound not to submit. For days and days the battle raged, until the chief alone was left, and he fled from the conquerors. The white men followed him on and on, pressing close behind, until the chief sped up the rugged mountain-side and left his enemies below. Then he raised his hands aloft, and prayed to the Great Spirit to grant his final wish; and he cursed the mountain on which he stood, and ordered nothing to grow upon the summit while the white man held the land. Long and hard was his curse upon the mountain-top; and, when he had finished, night had come, and the chief leaped into the darkness, and vanished from sight forevermore. And, runs the legend, from that time forth the mountain was called Chocoma; and the curse of the old Indian was fulfilled, for today it is bare and bleak.

Such was the story told one summer's night beneath the shadow of the mountain just as the moon outlined its silver disk. —Harper's Young People.

The Story of "The Bird with a Broken Wing."

One day a convict in Joliet prison picked up a scrap of paper from the corridor, on which were these lines:—

"I walked through the woodland meadows,
And watched the thrushes as they sang;
And found on a bed of mosses,
A bird with a broken wing.
I healed its wound, and each morning
I sang it old sweet strains;
But the bird with a broken plume,
Never soared as high again."

"I found a young life broken
By sorrow and pain;
And touched with a Christlike pity
I took him to my heart.
He lived with a noble purpose,
And struggled not to vain;
But the life that sin had stricken,
Never soared as high again."

"But the bird with a broken plume
Kept another from the snare;
And the life that sin had stricken
Rested another from despair.
Each one his compensation,
There is healing for every pain;
But the bird with a broken plume
Never soared as high again."

This man had been converted in the early part of his imprisonment, and the words came to him with great force. He thought of his sin, and realized how hard it would be henceforth to make his way in the world. He copied the stanzas and kept them carefully. When he came out of prison he resolved, God helping him, to preach the gospel. Many looked upon him with suspicion, but God gave him friends, and he gained the confidence of people wherever he went.

In telling his experience he often recited "The Bird with a Broken Wing." Who the author was, he did not know. At length, however, it was learned that the poem was written by Heskiah Butterworth, one of the editors of the famous *Youth's Companion*. He gives this story: Rev. G. C. Lorimer, D. D., pastor of Tremont Temple (1872-1878), delivered a sermon on "Samson Grinding at the Mill," saying with reference to Samson, "The bird with a broken plume never soars as high again." Mr. Butterworth said the words came to him as a lightning flash of truth. He went home and wrote the poem.

Dr. Lorimer afterward went to Chicago as pastor of the Immanuel Baptist Church. There, one Sunday evening, he preached on the Cincinnati riots. Speaking of the indifference of sin, he raised his finger, saying: "It may be, tonight, there is a deafener here. He happened to point directly at a deafener. It was God's arrow convicting the guilty one of sin. The man resolved at once to make restitution, desiring to cover his crime until able to restore all he had taken. But his crime was discovered. He pleaded guilty, and took a two years' sentence to Joliet. This was the man who found 'The Bird with a Broken Wing.' It was a true picture of himself."

He has been for several years now an earnest Christian worker, preaching much and with great power to audiences of criminals. And it is true of him as is expressed in the song:—
"But the bird with a broken plume
Kept another from the snare;
And the life that sin had stricken
Rested another from despair."

This be our loftiest aim, as it was of our dear Saviour, to keep back the young and unwary from the snares of the devil, and rescue those who are led captive by him at his will. —F. M. LAMB, in *Christian Inquirer*.

FRESH FROM THE FIELD.

REV. F. N. UPHAM.

Everett, Mass.—This League proposes to repeat a very successful moonlight excursion down Boston Harbor. The date of the proposed trip is Thursday evening, Sept. 1. Neighboring Leagues have been invited through a very cordial circular.

Saugus, Mass.—The League holds outdoor services every Sunday afternoon in a grove.

Moorport, Conn.—Rev. E. P. Phreaner, the pastor, is an enthusiastic Leaguer, and things must move.

Augusta, Me.—Rev. Ira G. Ross, in a private note, says that he is "overwhelmed with work;" yet he has time for Epworth plans for the fall campaign.

Williamantic Camp-meeting.—Saturday, Aug. 6, was League day. At 6 o'clock in the morning several hundred met for consecration. Rev. J. H. James preached at 10 A. M., and Rev. O. W. Scott at 2 P. M. A campfire was held at 6 o'clock. The Epworth young people were blessed in giving and receiving.

Yarmouth Camp-meeting.—Friday, Aug. 12, was League day. Revs. A. Kidder, W. F. Davis and J. L. Bartholomew preached morning, afternoon and evening respectively.

West Dennis, Mass.—Rev. Richard Wilkins has an Endeavor Society in his pleasant church. They believe, however, in the League, and as for him—well, he wears the silver Maltese cross on his coat lapel, and on the outside, too.

Plymouth, Mass.—The League is "not forgotten, a transient stranger." Their beautiful Memorial Church is open to Methodist visitors at any time. It is a splendid place for rendezvous.

North Boston District League.—Bro. Butters and Dight, district officers, were seen busily planning, a few days ago, for the next convention, to be held in September.

Vineyard Haven, Mass.—Rev. R. E. Schab thinks he has the best League on Martha's Vineyard. Perhaps he has. At any rate, they have genuine zeal and good sense. One evening every week they hold cottage prayer-meetings in the part of the town known as the Neck.

Preparations are being carefully made for a wise Epworth activity at Hamilton camp-meeting. Rev. W. I. Haven is to preach Saturday.

Monday morning a League temperance rally is on the program.

The League at the Altar.

Come, brothers, come, sisters, let us be at the front in the spiritual contest now going on in the hallowed groves! There is power for every one who will "tarry at Jerusalem." The church is looking to us to replenish the fast-diminishing ranks of exhorters and wrestling Jacobites.

The Lynn District League suffers greatly in the loss of its president, Bro. Geo. C. Meader, who has removed to Ingersoll, Ontario. He has gone to that thriving town, located about midway between Buffalo and Detroit, to become superintendent of water works. Bro. Meader needs no eulogy. His genial face, cordial greeting and warm heart show the genuine Christian gentleman. His ability as a platform speaker is acknowledged by all who know him. He regrets his necessary absence at this particular time, as he had looked forward with great pleasure to the camp-meeting at Hamilton. Hundreds of young Epworthians will remember him in their prayers.

Perhaps the pulpit Bible and Hymnal in your church are out of repair. Here is a fine chance for your League to help the church.

Admission: A Bunch of Flowers!

One of our suburban Leagues in Massachusetts makes this novel charge for admission to their interesting monthly meetings. It has proved three times to be a grand success. The flowers are taken by young ladies as they are presented, and arranged in lovely shapes around the chapel. The next day they are taken to Boston and given either to the deaconesses for distribution on their visits, or personally given away by a committee of the Leagues to poor children that throng the streets at the North End of the city. Their fragrance is not unlike that of the alabaster box of ointment, very precious.

Three young Epworth people thought they were doing the blessed Master an appreciated service as they gave pleasure to many of "the least of these, His brethren."

Let the Groves Ring!

All over New England Epworth loyalty is showing itself in devout prayer and song at the camp-meetings. The prospecting singers are, as far as we have heard, unanimous in their hearty appreciation of the League's "pure and undiluted" Methodism and consecration to God.

You Can Do As Much.

You are supposed to be a back-bone Methodist Epworthian, and are visiting for a part of the summer some country town. The other conditions are these: Given a little church with an earnest company of young people; a pastor doing all he can to keep the tide from running out during the vacation, and plenty of work to be done. You can do as much as the young lady who with a very willing expression came up to the country preacher and said, "I am here for the summer. At my home I am chairman of our Mercy and Help department, and should feel very much happier if I could have something to do. Can't you tell me of some people whom I could help by calling upon them?" That preacher's face looked astonished, for he hadn't heard that kind of question before. His heart leaped for joy, and gladly he gave his new-found Epworth friend a list of dear old people who can't possibly get to church. Such an Epworth young woman is worth a regiment of some vacation visitors we have seen. Can't you do as much as this? No doubt of it!

Another Case in Point.

A young lady from the city plays the cornet beautifully. Very readily she consents to help at the League meetings and at outdoor services. She gladly gives her very valuable aid. She belongs to that blessed guild of sisters of whom it is so beautifully said, "She hath done what she could." Can't you go in and enliven the young people whose town you are visiting, by using your talents? Perhaps you are a sapling Christian; if so, you need to go forward for prayers. Epworth knows nothing of unused abilities. Just help a little.

No Epworth Specialists Wanted!

We mean just this, with an emphasis. One brother lately said to us that they had had a great League on his charge, but that now they were working up the church a little. We don't believe in a Sunday-school with church attached, nor in a League with an ecclesiastical appendix. The church should first always, and give undue care to anything else, a great mistake. Least of all do we want Epworth politics—that is an abomination!

THE STILL HOUR.

A Sanctified Will.

Many Christians would like to be sanctified if they could reserve the privilege of willing to do as they please, in some things at least. They can easily consent to spend all of their time in serving the Lord, but they want the right to say how, or in what way, they shall serve Him. They will present themselves before Him, and say: "Here am I; send me." But just as soon as God takes them at their word, they are very much like Peter, and say: "Not so, Lord." They don't want to be sent in that particular direction. It doesn't suit their ideas of propriety. There are fancied difficulties in the way, which they don't wish to face and overcome. Their real trouble is, their wills are not sanctified. They would much sooner give up all of their money and pay some one else for going, than to give up their wills and go in the direction of God's will. Many a professed Christian is very covetous.

Macbeth's "pearl top" and "pearl glass" lamp chimneys are made of tough glass that costs four times as much as common glass; and the work on them costs a good deal more than the work on common chimneys, just as the work on a dress is proportioned to cost of stuff.

The dealer is right in saying he can't afford to sell them at the prices of common glass chimneys.

And what will become of his chimney trade if his chimneys never break? He is apt to be wrong there. He can afford to charge a fair price and give new chimneys for all that break in use.

Have a talk with him.

GEO. A. MACARTHUR & CO.

liberal with his money, but very stingy of a will. It is his good pleasure to let God have the use of so much of his will as does not lose him the entire control of it. But God is never satisfied with the use of half of our will, and to let us

THE ORGANIC LAW OF THE GENERAL CONFERENCE.

BY WILLIAM F. WARREN.

IV.

Powers of the Annual Conferences, of the Undivided Eldership, and of the Laity, in Constitutional Legislation and Interpretation.

MANY persons forget, or never knew, that in effecting modifications of our constitutional law the General Conference may have and has had three co-efficients. First,

The Annual Conference as such; second, the aggregate of the traveling eldership who make up those Conferences; third, the lay membership of the church, male and female. Much unclear and fallacious arguing has resulted from this obliviousness or ignorance. In order to show the necessity of clear distinctions between the first two, let us suppose a case. It is only by and with the advice of Annual Conferences, that is to say, of at least two-thirds of the whole number of Annual Conferences, that the bishops can legally call an extra session of the General Conference. Again, only in confirmation of a vote of three-fourths of all the traveling elders can the General Conference suspend or alter one of the Restrictive Rules. If, therefore, every member of the Board of Bishops and every member of the late General Conference believed it supremely necessary to hold an extra session of the General Conference next year to modify a Restrictive Rule, and three-fourths of all traveling elders were of the same opinion, it might yet happen that these three-fourths would be found so concentrated in the large Conferences that the required two-thirds of the Annual Conferences could not be found to advise the calling of the extra session. In such a case, it might even happen to be the constitutional right of the one smallest Annual Conference to override the judgment and block the purpose of three-fourths of the entire traveling eldership, and of a unanimous Board of Bishops. This surely shows in a striking light the importance of clearly discriminating between the aggregate of the Annual Conferences and the aggregate of the men composing them.

The original rights of the Annual Conference as such in respect to alteration in our constitutional law were greater than now. The original act of 1808 chartered the Annual Conference as truly as it did the General Conference. If the General Conference after that date were essentially different bodies from those that bore the name before, the same is true of the Annual Conferences. The charter of the quadrennial bodies is also the charter of the annual bodies. By it the bodies previously called Annual Conferences lost their previous powers and rights of co-operative law-making. They became transformed into ministerial electoral conferences with defined judicial and executive duties. However great the emergency, no extra General Conference could be called at the beginning held unless every one of the Annual Conferences united in the call. However unanimous a General Conference might be in approving any modification of a Restrictive Rule, no smallest change could be made unless it were first recommended by every one of the Annual Conferences. In the quadrennium 1824-28, the single Conference of Philadelphia, in the exercise of its unquestionable constitutional rights, did actually thwart and effectively veto the otherwise unanimous desire of the Annual Conferences and of two General Conferences.

But while the Constitutional Convention of 1808 gave to the Annual Conferences such great powers and constituted them co-trustees of the Restrictive Rule section of the common charter of all the Conferences, it did not deposit with them its own constitution-making powers, nor recognize in them the already existing depositaries thereof. By limiting their powers over the charter to the recommendation of alterations in the Restrictive Rule section, it clearly and incontestably removed the remainder of the instrument from their touch. Moreover, by conferring upon the General Conference "full powers" for everything not placed under the restrictions of the last section, it made the General Conference exclusively the depositary of all remainders of its own constitution-making, and other legislative authority. This is the only reasonable and consistent view of the case, and the only view I ever knew to be taken by a man who had not some ulterior purpose to serve.

That obstructive action of the Philadelphia Conference above referred to, had in the end a profound effect upon our constitutional law. It led to three changes in the co-trusteeship of the Restrictive Rule section. These were perfected in 1832. By one of them the Annual Conferences lost, and the aggregate

gained, the right of being the co-efficient of the General Conference in changing the Restrictive Rule section. By a second the old right of the Annual Conference to initiate action in a change in a Restrictive Rule was gained, not only by the aggregate eldership, but also by the General Conference. By the third the change of the first Restrictive Rule was removed from direct ministerial action on the part of any party, General Conference, Annual Conferences, or aggregate eldership.

Besides these losses of constitution-making power the Annual Conferences have experienced two others. First, that by which the General Conference of 1856 in the exercise of its just constitutional powers changed the amount of Annual Conference action required, in order to the holding of an extra session of the General Conference, from absolute unanimity to

a vote of two-thirds of the bodies. Second, that which resulted in 1872 when the quorum law of the General Conference was so altered as to omit from the quorum article the original designation of the delegates as "representatives of the Annual Conferences" and with other legislation practically to change the character of the delegates from such representatives into co-representatives with their brethren of the total ministry and laity. Since that time no further change has affected their powers, though the movement for equal lay and ministerial representation seems likely in the near future to reduce it a little in certain conceivable cases.

From the above facts it is clear that the right of the present undivided traveling eldership of the church to share with the General Conference in the custodianship of the Restrictive Rules is not a right inherent in the order of elders as such. These men have it only because their eldership is held and exercised in a peculiar way and in the Methodist Episcopal Church. Even our lay elders have it not, though the peers of the ministerial elders in respect to orders. Moreover, the aggregate ministerial eldership of the Methodist Episcopal Church has this right only because the General and Annual Conferences of 1828-32 gave it to them, and the General and Annual Conferences of 1828-32 could give it only because they had received that authority under the great charter and trust-deed of 1808. Moreover, the grantors of that charter had the authority to give it only because they were the legal and legitimate successors of the creators of the church in 1784. The right is by no means what an honored member of the General Conference of 1868 represented it. The traveling ministers of today are by no means the sole bearers of the inherent rights and powers "of the denomination for purposes of government." Such a view is more un-Methodistic than Presbyterianism is, for Presbyterianism has a place for the laity in church government. It is manifestly un-Protestant. Best of all, it is manifestly false.

This brings us to the question, Whether by our constitution, written or unwritten, the Laity of Our Church have any powers in constitutional legislation and interpretation. An unbiased mind can answer this only in the affirmative. What are they? At least these seven: First, the power of petition and of loyal agitation of desired reforms. Second, the power of instructing delegates by Electoral Conference action. Third, the power of proposing through their own delegates in the General Conference desired changes in the constitutional law of the body. Fourth, the power through authorized delegates of casting a vote for or against all constitutional changes within the competence of the General Conference. Fifth, the power to share in final General Conference action on all Restrictive Rule amendment questions. Sixth, the power to block all obnoxious General Conference legislation on constitutional questions. Seventh, the power to block all obnoxious General Conference judicial interpretations of constitutional law.

So far I think all intelligent persons will agree with my statement of the relation of the laity to this matter. The place of the plebeian, or referendum, in our organic law is, however, not so well defined. In view of the fact that four out of the last nine General Conferences have resorted to it, and that in some of the cases there has been an express announcement of the willingness of the General Conference to approve the proposed measure in case a majority of the people favor it at the polls, any one can see that the principle of according to the laity at large a voice in constitutional changes profoundly affecting their rights or privileges, has had among us legal recognition. Moreover, I think that any just secular tribunal regularly invoked to pass upon the action, would almost certainly decide that whenever the General Conference, on its own motion, refers a measure to the vote of the lay membership, it is bound in honor, if not by a binding provision of the church's *lex lata*, to refrain from vetoing and overriding on its own authority the express judgment and will of the people. Furthermore, were any plebeian, and a disaffected minister were to undertake to disfranchise the women of his pastoral charge on the ground that the General Conference in its order had invited only the laity to vote and had not said "male and female laymen," I feel sure that in view of the history and precedents of plebeianism in our church, the protest of the disfranchised members would be most fully and effectually sustained by the Supreme Court of the nation.

After this survey of the legislative rights and power of the co-efficients of the General Conference in modifying our organic law, we are perhaps prepared to return to the question whether our church would do wisely to adopt that feature of the

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rogatives is not equally certain. As a consequence, we have in the plan a safeguard against but one of the two classes of acts into which the total legislation will naturally be divided in the view of this first court having jurisdiction. Third, under such a system the growth of the power and official claims of the episcopacy would seem certain to advance little by little in the direction of dangerous and prelatial proportions. Fourth, the remaining requirement of the plan, namely, that a challenged law shall be compelled to gain for itself the support of two-thirds of the General Conference and three-fourths of the traveling ministers is not perhaps too stringent, but it is resorting to a cumbersome method and one that consumes many months. It is an application of the principle of the Hamilton amendment to every rule or regulation whose constitutionality the Bishops see fit to challenge. If some of our leading ministers and laymen make such an outcry against the salutary application of that principle when it is for the decision of a supreme constitutional question, and when it is done on the unquestioned authority of the General Conference of which they themselves were members, what will they not say against placing in the hands of the episcopacy alone the power to attach a Hamilton amendment to each and every Restrictive Rule which the General Conference may see fit to adopt? Fifth and finally, whatever of force there is in the allegation that the Restrictive Rule process is even in the Church South too cumbersome for the final testing and determination of the constitutionality of General Conference enactments, the objection applies with greater emphasis against the introduction of the same procedure in our own church. Our aggregate traveling eldership is made up of many nationalities and races, dwelling in many lands. We soon shall have hundreds, perhaps thousands, of such elders who are native Chicanos, Hindus, or Central Africans. While all of them will have a joint interest and right in the custodianship of such fundamentals as those safeguarded in our Restrictive Rule section, it would be useless and absurd to expect of the members of many of those mission Conferences an ability to test and judicially and finally to determine the constitutionality or unconstitutionality of doubtful enactments of the General Conference, measuring each by the written and unwritten organic law of our supreme legislature. For a court of final appeal, even in concurrent jurisdiction, the aggregate traveling eldership of our church is too widely scattered and too poorly instructed in constitutional law and its history in our body.

The Question of New Safeguards. CONSIDERING the fact that the one sole safeguard of the original charter of the General Conference applies to but six of the almost innumerable things which the body may feel disposed to do, and the further fact that four of the five original parts of the charter itself have no protection against the most extemporaneous exercise of the amending power of any majority of the delegates, it is not strange that the thought of the late Constitutional Commission was directed to the devising of some new and reasonable check upon the legislation, and particularly upon the constitution-amending legislation of the Conference. To effect this object the Commission first digested into one formal constitution the provisions which in its judgment should be there (whether now in the charter or not), and then appended to the whole the original Restrictive Rule amendment proviso. This, doubtless, was a step in the right direction; but it falls far short of relieving us of the perils indicated in the present series of papers. The new organic law would be deficient at precisely the same point as is the old. The new extension given to the original safeguard

Does Not Reach the Root of the difficulty. Indeed, by expressly stating that all "questions of law shall be decided by the General Conference," it puts into the written constitution itself the one principle that relaxes every other—the one principle that confers upon each latest judicial decision, and even upon each latest legislative act, a character more authoritative and binding than can be any counter-decision based upon older laws and constitutions, whether these counter-decisions are rendered by dissenting members of the body, or by the entire Board of Bishops, or by the whole membership of the Annual Conferences, ministerial and electoral. Under the proposed law, as under that of the British Parliament, every statute would be binding, and every majority vote on any matter affecting a provision of the constitution would so legally and legitimately modify the constitution itself that there could be no remedy against it short of an appeal to the secular courts, if indeed it could there be found. The only thing that can remove this fundamental defect in our system is, as Judge Cooley suggests, the establishment of a "tribunal or officer empowered to judge of violations of the constitution, and to keep the legislature within its limits."

In former papers I have presented the highly conservative plan adopted by the Methodist Episcopal Church, South, pointing out at the same time its obvious advantages and drawbacks. In a nutshell the plan is an application of the Restrictive Rule process to every act of the General Conference whose constitutionality the Bishops may care to challenge. One of the prime advantages we found to be that it actually removes the legislation of that church from under the sway of the British Parliament principle according to which all enactments are valid and constitutional whatever the constitutional provisions at the time

of the proposal. The chief drawbacks were, first, that it safeguarded the rights and prerogatives of the episcopacy far more effectively than those of any other class; and, secondly, that it associates with the General Conference in the court of final revision and decision thousands of men who are by no means experts in judicial investigations and decisions of such difficulty and supreme importance.

A Better Plan be proposed? Personally I feel very poorly qualified to deal with problems of this sort; they lie outside the range of my ordinary studies and lines of experience. But as it is rightly esteemed a poor service to pull down what you cannot build up again in better form, I will venture to present the thought which has suggested itself to me, and which seems to me well deserving of attention. Roughly and tentatively it may be expressed as follows:—

Whenever the constitutionality of any legislative enactment or judicial decision of the General Conference is challenged by the Board of Bishops, or by any equal number of members of the General Conference, and the reasons of this challenge are laid before the same General Conference in writing, said enactment or judicial decision shall be reconsidered by the General Conference sitting in supreme judicial capacity. If then the General Conference by a two-thirds vote shall confirm the enactment or judicial decision, it shall be held and declared to be constitutional.

Provided, nevertheless, that if the original challengers thereupon allege in writing, not further legal and technical objections, but purely the reasons why it is believed by them that the action challenged would prove practically injurious to the church at large, and shall unanimously request that it be submitted to the godly judgment of the ministry and laity, it shall be so referred. Then according as the challenged action is or is not ratified by a two-thirds vote of the members of the Annual Conferences, and by a two-thirds vote of the members of the Lay Electoral Colleges, it shall be declared by the General Superintendents valid or void.

This plan would deliver us from the control of the principle of British constitutional law as effectually as would the Church South's plan, or even the erection of a supreme court in a separate form. At the same time it would be a decided improvement on the Church South's plan in at least two particulars: First, it would provide a safeguard against the undue growth of episcopal influence, safeguarding episcopal rights only to the same extent and in the same manner as those of the eldership and laity; while, in the second place, it would refer to the judgment of young and inexperienced and in many cases non-American members of the Annual Conferences, ministerial and lay, only those questions of practical import respecting which the judgment of the average elder, or of an average member of the laity, would be at its best. Some of my critics will doubtless object to the inclusion of the Lay Electoral College in the final judicial action, and I am not clear myself whether it would not make the process needlessly cumbersome. At the same time I should like to give the Lay Conferences more to do than they now have, and on *reference* of the practical sort here contemplated, lay judgment would be very desirable. In any case it would add to the conservative features of our organic law, and on this account I incline at present to recommend it to my fellow-conservatives and to my fellow-radicals.

I close the present series of papers by asking renewed attention to some of the Important Distinctions perpetually overlooked by many influential participants in our discussions on the constitution of the General Conference: 1. The distinction between the real constitution of a society and the documentary evidence thereof; 2. That between the charter of the General Conference and other parts of its constitutional law; 3. That between the constitutional process for amending the Restrictive Rules and the equally constitutional process for amending other parts of the organic law whether in the charter or not; 4. That between legislative action upon the constitution, and judicial action thereon; 5. That between desirable and actual checks upon the one, or the other, or upon both; 6. That between references to the eldership, or to the eldership and laity, for the purpose of testing their sentiments, and references for the purpose of actually effecting an amendment of organic law; 7. That between safeguards in constitution legislation and safeguards in constitution interpretation. The list is not complete, but at least these should serve as "prolegomena to every future discussion" of the organic law of the General Conference.

Obituaries. Wood. — Mrs. Betsey (Smith) Wood was born in Middlebury, Vt., Aug. 21, 1809, and died in a glorious triumph in Cochester, Mass., April 14, 1892.

In 1848 she was married to Thomas Wood, of Cochester, and thus became the step-mother of her sister, Mrs. Irene S. Wood. Mrs. Wood's married life was spent in Cochester. She was converted when about twenty-five years of age. The most of the time of her married life she was a member of the Methodist Episcopal church in that village.

She loved the ordinances of God's house, and had the interests of the church at heart. She lived a prayerful, trustful life, though she was not one who could be considered as devout. She was quite active as a member of the Ladies' Aid Society. She took great pleasure in reading the Bible and Zion's Herald. Her interests were identified with the people of God.

For about four years she was laid aside with cancerous affections. She was at times a very great sufferer, and often said "I hope I shall be patient." She longed to be at rest. On the return of the writer from Conference he learned that Mrs. Wood was very sick and that she could probably live but a short time. He hastened at once to her bedside, found her perfectly calm and peaceful, and fully possessed of her reason. She talked about the Conference, and some of the former pastors of the church. She urged her pastor to be faithful in exhorting the young people to at once accept Jesus as their Saviour. She expressed her perfect willingness to depart and to be with Jesus. In a day or two after, as she entered the house, she shouted, "Glory to God! I will praise the Lord." Her step-daughter says that the night she died she seemed to have a vision of angels, and said, "I am going to angels," and lifting her clasped hands she said, "Take me, Lord. I can't wait. I want to go home."

Mrs. Wood feels that a gap is made in her life that cannot be filled. She says, "I sorrow not for her, but for myself." Our sister Irene S. Wood is the only member of the family left to mourn, as her father, Thomas Wood, died a number of years since. The church and the community mourn the loss of an excellent Christian woman.

Hedges. — Died at the Methodist parsonage in Wolcott, Vt., June 9, Rev. Stephen L. Hedges, aged 53 years and 10 months and 10 days. Brother Hedges was born in Duxbury, Vt., and when about twelve years old moved with his parents to Northfield where he spent his early manhood. As a child he was weak and puny and was kept from church and school in a large degree. He was converted when about fourteen years of age by Rev. A. C. Stevens, and thereupon became a Christian. At about twenty he received a call to preach Christ and sought to improve his education by attending the New England Conference at Northfield, Vt., in 1830. He received a short-term license at the hands of the writer, then pastor at Northfield. He received a local preacher's license March 21, 1832, and soon after took work under the prevailing order. He was married, Nov. 13, 1835, to Miss Cora J. Snelling of Sheffield, Vt., who has proved herself a most estimable Christian lady, wife and mother. He joined the Conference in 1838, was ordained deacon in 1840, and elder in 1842. He served ten years in the ministry—two at Topsham, one at Walden, one at Guilford, two at Bloomfield, one at Unionville, three at Grand Isle, and at Wolcott one month.

He was faithful in his work and died of pneumonia induced by over-labor in moving and endeavoring to bring order out of the chaos existing on his charge. He was possessed of firm integrity, and an unyielding power in the right, backed by great energy, considering his weak constitution.

May 29 was his last working Sabbath. He preached a memorial sermon before the Post of the G. A. R. on his charge in the morning, drove some five miles to an appointment and spoke in the interest of the Epworth League in the afternoon, led a union service in the Congregational church, in the absence of the pastor, in the evening, and his work finished, lay down to die in the Master's arms.

His parents, child, and widow, with more distant relatives, look through their tears to the gates of pearl and hope to meet him by and by; never doubting that he has found a home in the house of many mansions.

Keeler. — Died, in Swanton, July 29, 1892, Adella S. Keeler, at the age of 35 years. Sister Keeler was born in Hyde Park, Vt., the daughter of E. A. Keeler, esq., late of that town. Miss Keeler was a lady of intelligence and good intellectual power, contributing frequently to current literature through the medium of her pen. She was for many years a teacher of merit, and later a matron in the children's reformatory institution at Palmer, Mass. She had been a resident of Barre, Vt., during recent years. Was secretary of the Washington county W. C. T. U., and an active member of the M. E. Church, enjoying the respect and cordial esteem of all who knew her. She leaves an aged mother, two sisters and a brother to mourn her loss.

Hood's Sarsaparilla absolutely cures all diseases caused by impure blood and it builds up the whole system.

Horlick's Malted Milk An artificial food for babies should contain every element of nutrition in proper proportion, in order that the growing child may receive nourishment that produces a proper growth of muscle, bone and flesh. Horlick's Malted Milk is such a food; it is made of the best cow's milk combined with wheat and barley, specially prepared and adapted to the needs of the baby.

Healthy Babies growing baby, when fed upon it (not over fed), is far less liable to attacks of Cholera-Infantum and Marasmus than when other artificial or starchy foods are used.

THE MALTED MILK CO., LONDON, ENG. RACINE, WIS.

BOSTON MARKET REPORT. WHOLESALE PRICES. BOSTON, Aug. 23, 1892. Apples—Choice native, \$2.00@\$2.50 per box. BUTTER—New York and Vermont dairy, good to choice, 21¢; 22¢; fancy, higher. CHEESE—Choice Northern full cream, new, 12¢; 13¢; fair to good, 10¢; 11¢. EGGS—Eastern extras, 22¢; 23¢; down; Vermont and New Hampshire extras, 22¢; 23¢; do.; and Nova Scotia, 19¢-20¢. 23¢. BEANS—Choice yellow eye, \$1.50@\$1.55; New York hand-picked pea, \$2.00@\$2.15. FLOUR—Fine, superfine and common extra, \$2.00@\$2.20 per barrel; rye flour, \$1.00@\$1.10. POTATOES—Choice Long Island, \$1.75@\$1.87 1-2 per bushel; other kinds, \$1.50@\$1.75 per bushel. POULTRY—Northern fresh-killed spring chickens, choice, 70¢; 72¢ per lb. CABBAGES—\$4.00@\$4.50 per 100. CUCUMBERS—\$1.00@\$1.25 per 100. SWEET POTATOES—Choice, \$1.50@\$1.60 per bushel. WHITE ONIONS—\$2.25@\$2.50 per bushel. SQUASH—\$1.00@\$1.25 per bushel. TURNIPS—\$1.00@\$1.25 per bushel. TOMATOES—Native, 50¢@\$1.00, as to quality. WATERMELONS—\$1.00@\$2.00, as to quality.

REMARKS.—The demand for flour is steady and fair, with prices unchanged. The receipts of butter, particularly of the grades, are rather small and prices are firm. Eggs are higher than last quoted. Potatoes are arriving freely, and prices decline, with a dull trade. Sweet potatoes are also in large supply. Other kinds of produce remain unchanged. There is a liberal supply of apples from near-by sources, and some are of very nice quality.

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This plan would deliver us from the control of the principle of British constitutional law as effectually as would the Church South's plan, or even the erection of a supreme court in a separate form. At the same time it would be a decided improvement on the Church South's plan in at least two particulars: First, it would provide a safeguard against the undue growth of episcopal influence, safeguarding episcopal rights only to the same extent and in the same manner as those of the eldership and laity; while, in the second place, it would refer to the judgment of young and inexperienced and in many cases non-American members of the Annual Conferences, ministerial and lay, only those questions of practical import respecting which the judgment of the average elder, or of an average member of the laity, would be at its best. Some of my critics will doubtless object to the inclusion of the Lay Electoral College in the final judicial action, and I am not clear myself whether it would not make the process needlessly cumbersome. At the same time I should like to give the Lay Conferences more to do than they now have, and on *reference* of the practical sort here contemplated, lay judgment would be very desirable. In any case it would add to the conservative features of our organic law, and on this account I incline at present to recommend it to my fellow-conservatives and to my fellow-radicals.

I close the present series of papers by asking renewed attention to some of the Important Distinctions perpetually overlooked by many influential participants in our discussions on the constitution of the General Conference: 1. The distinction between the real constitution of a society and the documentary evidence thereof; 2. That between the charter of the General Conference and other parts of its constitutional law; 3. That between the constitutional process for amending the Restrictive Rules and the equally constitutional process for amending other parts of the organic law whether in the charter or not; 4. That between legislative action upon the constitution, and judicial action thereon; 5. That between desirable and actual checks upon the one, or the other, or upon both; 6. That between references to the eldership, or to the eldership and laity, for the purpose of testing their sentiments, and references for the purpose of actually effecting an amendment of organic law; 7. That between safeguards in constitution legislation and safeguards in constitution interpretation. The list is not complete, but at least these should serve as "prolegomena to every future discussion" of the organic law of the General Conference.

Obituaries. Wood. — Mrs. Betsey (Smith) Wood was born in Middlebury, Vt., Aug. 21, 1809, and died in a glorious triumph in Cochester, Mass., April 14, 1892.

In 1848 she was married to Thomas Wood, of Cochester, and thus became the step-mother of her sister, Mrs. Irene S. Wood. Mrs. Wood's married life was spent in Cochester. She was converted when about twenty-five years of age. The most of the time of her married life she was a member of the Methodist Episcopal church in that village.

She loved the ordinances of God's house, and had the interests of the church at heart. She lived a prayerful, trustful life, though she was not one who could be considered as devout. She was quite active as a member of the Ladies' Aid Society. She took great pleasure in reading the Bible and Zion's Herald. Her interests were identified with the people of God.

For about four years she was laid aside with cancerous affections. She was at times a very great sufferer, and often said "I hope I shall be patient." She longed to be at rest. On the return of the writer from Conference he learned that Mrs. Wood was very sick and that she could probably live but a short time. He hastened at once to her bedside, found her perfectly calm and peaceful, and fully possessed of her reason. She talked about the Conference, and some of the former pastors of the church. She urged her pastor to be faithful in exhorting the young people to at once accept Jesus as their Saviour. She expressed her perfect willingness to depart and to be with Jesus. In a day or two after, as she entered the house, she shouted, "Glory to God! I will praise the Lord." Her step-daughter says that the night she died she seemed to have a vision of angels, and said, "I am going to angels," and lifting her clasped hands she said, "Take me, Lord. I can't wait. I want to go home."

Mrs. Wood feels that a gap is made in her life that cannot be filled. She says, "I sorrow not for her, but for myself." Our sister Irene S. Wood is the only member of the family left to mourn, as her father, Thomas Wood, died a number of years since. The church and the community mourn the loss of an excellent Christian woman.

Hedges. — Died at the Methodist parsonage in Wolcott, Vt., June 9, Rev. Stephen L. Hedges, aged 53 years and 10 months and 10 days. Brother Hedges was born in Duxbury, Vt., and when about twelve years old moved with his parents to Northfield where he spent his early manhood. As a child he was weak and puny and was kept from church and school in a large degree. He was converted when about fourteen years of age by Rev. A. C. Stevens, and thereupon became a Christian. At about twenty he received a call to preach Christ and sought to improve his education by attending the New England Conference at Northfield, Vt., in 1830. He received a short-term license at the hands of the writer, then pastor at Northfield. He received a local preacher's license March 21, 1832, and soon after took work under the prevailing order. He was married, Nov. 13, 1835, to Miss Cora J. Snelling of Sheffield, Vt., who has proved herself a most estimable Christian lady, wife and mother. He joined the Conference in 1838, was ordained deacon in 1840, and elder in 1842. He served ten years in the ministry—two at Topsham, one at Walden, one at Guilford, two at Bloomfield, one at Unionville, three at Grand Isle, and at Wolcott one month.

He was faithful in his work and died of pneumonia induced by over-labor in moving and endeavoring to bring order out of the chaos existing on his charge. He was possessed of firm integrity, and an unyielding power in the right, backed by great energy, considering his weak constitution.

May 29 was his last working Sabbath. He preached a memorial sermon before the Post of the G. A. R. on his charge in the morning, drove some five miles to an appointment and spoke in the interest of the Epworth League in the afternoon, led a union service in the Congregational church, in the absence of the pastor, in the evening, and his work finished, lay down to die in the Master's arms.

His parents, child, and widow, with more distant relatives, look through their tears to the gates of pearl and hope to meet him by and by; never doubting that he has found a home in the house of many mansions.

Keeler. — Died, in Swanton, July 29, 1892, Adella S. Keeler, at the age of 35 years. Sister Keeler was born in Hyde Park, Vt., the daughter of E. A. Keeler, esq., late of that town. Miss Keeler was a lady of intelligence and good intellectual power, contributing frequently to current literature through the medium of her pen. She was for many years a teacher of merit, and later a matron in the children's reformatory institution at Palmer, Mass. She had been a resident of Barre, Vt., during recent years. Was secretary of the Washington county W. C. T. U., and an active member of the M. E. Church, enjoying the respect and cordial esteem of all who knew her. She leaves an aged mother, two sisters and a brother to mourn her loss.

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Zion's Herald.

WEDNESDAY, AUGUST 24, 1892.

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THE VALUE OF SIMPLICITY.

Emerson says that to be simple is to be great. Often the most distinguishing sign of greatness is the artlessness and lack of pretension which characterizes its operation. A truly great thinker generally expresses his thought with a directness and lack of ornamentation which seems insufficient for the thinker who is only trying to be great. Yet it is impossible not to recognize the superior force and winning power of the truth which comes to us clothed in the garment of simplicity.

Character, also, is beautiful and forceful, according to its simplicity. It is the childlike in character which gives it prevailing and winning power. This was the truth which Christ taught when He set the little child in the midst of His disciples and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." There is a quality in youth, and especially in childhood, which we must either retain or regain if we are to be members of Christ's kingdom. That quality is simplicity.

Simplicity of character involves purity of purpose, directness of response, and singleness of endeavor. Observe how natural these qualities are to youth. Nothing so grieves and hurts a child as the assumption that he has done any act with a wrong or impure purpose. The pathetic plea of childhood is always, "I did not mean to," and it is a true and sincere plea. The act may have been wrong, the impulse thoughtless, but the motive is seldom, if ever, impure or vicious.

Directness of response is eminently characteristic of childhood. You can always read a child's soul in its eyes. The answer to every question comes in the face and the glance before it can possibly come from the lips. Youth and frankness are almost synonymous. So, too, directness of purpose is a natural trait of youth. The child does but one thing at a time, and does that with its whole heart. This is the great secret of the vivacity of youth. Such a thing as mixed motive and double purpose seldom enters into the life of a child, unless it is prematurely trained in vice and subterfuge.

These natural qualities of youth, then — purity of purpose, frankness, and singleness of aim — are the qualities which every young person should try to retain, as he or she approaches adult life; for they constitute the elements of simplicity which Christ pronounces the test of membership in the kingdom of heaven. Let us avoid everything which would rob us of these true graces of youth; for, once lost, they are harder to restore than the whiteness of a tarnished flower, or the bloom of a rudely-handled fruit.

PUBLIC EDUCATION IN AMERICA.

While educators and pupils enjoy a moment of repose in the vacation season, it is proper to glance at the great advantages American citizens enjoy of an educational kind. Of the many things of which America may be proud, the free-school system is one of the best. It is designed to reach the whole people, and to be at once a defense of free institutions and a force for the building of individual character.

The geographical breadth of the system is a marvel. It is co-extensive with the Republic. The plan, put in operation in Massachusetts in 1647, has extended to every State and Territory in the Union. Its force has not been spent by wide diffusion. The distant States vie with the original thirteen in the excellence of their educational provisions. Colorado, though anchored to the Black Hills and verging upon the desert, has a most admirable system of public education.

The quality of the teaching is admirable. If not perfect, the American people will be satisfied with nothing short of the best. The advance in grade is hopeful. If Colorado leads today, it may be South Carolina, or distant

Texas tomorrow. The States are in the race, and it is hard to determine which will first touch the goal. The present climbs upon the shoulders of the past, as the future will find in the present an important stepping-stone.

The array of numbers is almost incredible. The 353,797 teachers in the public schools is an army of occupation mightier than that of Caesar or Hannibal. They touch and influence the inner life of the people. The child, as wax in their hands, is molded into the man and the citizen. The 12,362,080 pupils is something incalculable. The mind does not readily grasp it. They are four times as many as all the people of the thirteen colonies at the Revolution. The number equals that of the inhabitants of the Confederate States when they undertook the Rebellion. They are twice as many as the people of the great State of New York. In addition to this, there are in America 880 colleges and higher institutions of professional education, with a corps of 11,273 professors and 138,902 students.

The cost of the school system is enormous. Besides the school plants and apparatus the annual expenditure to keep the schools running is very great. On the high schools, supported by the States, \$10,000,000 are annually expended, and on the common schools not less than \$130,000,000. Education is expensive, the bills for it running up towards those for public defense by means of the army and navy. But a well-educated people will have less occasion for military defense than one untought.

A system so admirable, and capable of such service to the people of the nation, is worthy of the utmost care and protection. No enemy should be allowed to harm the tree whose leaves are for the healing and whose fruit is for the nourishment of the nation. Millions more of the children of our republic should be allowed to enjoy its shade and refreshment. A foreign enemy has already come in and sowed tares, in pulling out which some would persuade us the wheat will be plucked up. The mistake will be found in the end. There are tares in every field, but they do not preclude an abundant harvest. The opposition to the public school is small when compared with the mighty forces enlisted in its favor. The system of public education is the favorite of the American people. They swear by this; they will fight for this. To touch it is to touch the apple of the eye. A real peril at any point has never failed to rouse public interest and indignation. The repose of the American people under the attacks of priests and infidels, is an evidence of strength rather than of indifference or weakness. The people know how firmly the system is entrenched and what an effort would be required to heave it from the base. But, though they do not fear, they will observe Cromwell's advice and keep their powder dry.

AMERICA'S INDEBTEDNESS TO ENGLAND.

Mr. Douglas Campbell, of whose work on "The Puritan in Holland, England and America" we have given a pretty full and appreciative account, insists that we are largely indebted for our republican ideas and institutions to the Netherlands. Perhaps a word needs to be added in behalf of the claims of England made by our American historians.

In the last days of General Grant there was much cheap criticism adverse to his claims as a military man and favorable to the men who led the armies of the Confederate States. Lee was held up as the superior of the federal commander. The strategy and large generalship were on the Confederate side. Most of the battles were gained by the rebels; and the war, on the whole, these critics would have us believe, was a success for those in arms against the national cause. The friends of General Grant were nettled, and suggested that a suitable reply should be made by some one on his side. In the midst of this nervousness the great General smoked his cigar in silent unconcern, knowing well that the final judgments of history would never be settled by the considerations urged by these critics. When pressed to give some expression to his views, he simply added what disposed of all adverse criticism: "I captured General Lee." There was no more to be said. There was no more needed to be said.

The readers of Mr. Campbell are sometimes nettled under his criticisms. He reduces our indebtedness to the mother country to the minimum and raises that to Holland to the maximum. All our most precious things — our ideas and devices in favor of liberty, republican government, and popular education — were derived from the Low Countries. Holland, Scotland, and the North of Ireland were the most conspicuous factors in the making of the nation. Every attainable fact is collected to make out the case against England. We imagine Bancroft, Hildreth, Palfrey, Daniel Webster and Edward Everett sit unconcerned upon their high seats, well knowing that other facts belong to the case, and prepared after the fusillade to declare what is of the utmost importance to a full and fair understanding of the matter: "The colonies were English and became English States. English traditions and laws as well as the English language abide. The framework and animus are English. England mightier than another English nation mightier than the one 'set in the silver sea.' Whatever good suggestions — and they were many — may have come from other sources in the long past which we are historically connected, which were molded into English form and adapted to the current needs of the republic. The stomach was English, and connected with so vigorous a constitution as to digest and transform into valuable nutriment whatever came

into it: the Dutch and French, Scotch and Irish elements were converted into nutritive chyme and good English blood. Whatever the original atoms out of which the nation was built, we are all today model Englishmen. Allen colonies — French, Dutch and what-not — were planted on the soil now included in the territory of the United States, but not an alien State rises under the flag of the Union. They are all English. Here we rest our case. A people who have so thoroughly Anglicized the populations with which they have come in contact, may well be called an English people. Those are English who are made over into Englishmen as really as those 'to the manner born.'"

It must be confessed that this defense of the historians and publicists turns the edge of Mr. Campbell's plea. He is reduced to the necessity of presenting in defense of his position subsidiary matter; and of the value of this matter there will be very different views entertained according as the parties entertain one or another standpoint. Very little of Mr. Campbell's evidence as to the influence of Holland in the great Puritan movement, is direct and full. We are left to inferences and probabilities, which the careful historian or critic will be sure to severely scrutinize and weigh.

Take an instance or two in illustration: The public-school system of America, according to Edward Everett and John G. Palfrey, originated in Massachusetts in 1647. "When any town shall increase to the number of one hundred families or households, they shall set up a grammar school; the master thereof shall be able to instruct youth so far as they may be fitted for the university." This was the spring-head of the public school. From this feeble source went forth the streams of knowledge which have refreshed the later generations in all the States. The claim that the real source was American is disputed by Mr. Campbell, who accords the honor of originating the system to Holland. The criticism to be made on this claim for Holland is that the proof is not complete. Holland may have had just such a system of education and yet ours may not have been copied from it. That certain Americans had been in Holland and that others were familiar with the history of the Dutch Republic is nothing more than a presumption in favor of the claim of Mr. Campbell. Similar institutions exist in different countries without the one being derived from the other. We have no shred of evidence that early legislators of Massachusetts had any reference to Holland when they made the law of 1647. So far as we know, no reference is made to the fact in any contemporary document. Furthermore, the Massachusetts act was not a copy of any system in Holland. The Hollandaic system was a kind of parish school; the New England made a new departure, in that it was a purely secular system, supported by taxation of the whole people.

Again, Mr. Campbell finds the town in Holland. To be sure, but not the New England town. The town of Holland was a chartered burg or city, a sort of defense against medieval tyranny, and quite unlike the little democracies of New England, forming an articulated part of the county and State, and where the whole people join in the government.

On the whole, it seems quite improbable that the critics and historians will accept all of Mr. Campbell's conclusions. The mass of evidence he has presented will have to undergo a sifting process. With some solid kernels of wheat, there will inevitably be found more or less chaff which will pass off in the winnowing. The historians were not ignorant of the facts this new author adduces; they simply did not accord them the importance he attaches to them. The want of direct evidence as to Holland's influence on the Puritan civilization forms a sufficient reason for the omission of which he complains. The historian ought to give as history facts, not inferences or conjectures. We must conclude, then, that while America may be largely indebted to Holland, she is far more deeply indebted to England, and must forever be reckoned as an offshoot of the great English stock.

A Corrupt Corporation.

The investigation now in progress of the failure of the Maverick Bank of this city, is an object lesson too impressive to be ignored. The spectacle, as developed in the evidence, of the president and directors juggling with promissory notes valueless in themselves, and recklessly appropriating to their use and to that of their friends vast sums of money which had been entrusted to their keeping by the too confiding depositors, is one that is not pleasant to contemplate.

There is one feature of the case, however, that is more far-reaching and more potent for evil than the misuse of the funds of the bank and as that was. It is the practical compulsion exercised over the young laids of the bank, some of them only just beyond boyhood, to put their names to promissory notes for huge amounts which they neither intended nor were able to pay, that the officers of the bank might secure funds for speculative purposes while nominally complying with the law. It was a tact instruction to these young men that their written pledges and their honorable names were banties that could be banded back and forth as lightly as tissue down, and they not suffer thereby. It put a premium on dishonesty and exhibited a standard of morality which boded nothing but ill for the future of these young men. It not only told them that their credit, which might one day be a tower of strength to them, in business, might be loaned unscrupulously for any kind of a purpose, but it was in some cases piling up a burden of obligations which might return to plague these complaisant clerks should they be so fortunate as to become the possessors of property in the future.

Said the chairman of the Congressional committee at the investigation to these young men: "Did you intend to pay this note when you signed it?" "No, sir," was the reply. "Can you pay it now, or do you expect to be able to pay it?" "No, sir." Is it sur-

prising that he should remark, *sedo, vero*, of the directors, as the baseness of their transactions was developed, and their indifference to the sullying of these young lives was shown, "They ought to be hung, every one of them?" It can never be too often repeated that a young man's pledge for any purpose carries with it his bond of sacred honor to fulfill what he agrees to do; and that he has no right to sign any document in ignorance of its contents, or in reckless disregard of the use of his name. While it is no excuse for the young men, it adds an element of turpitude on the part of the directors that they used the power of their position to force their employees into a false attitude. It would have been but a logical step in the career of these young men, had they improved on the instruction they were daily receiving and become themselves participants criminals in the process of looting the bank which was going on before their eyes.

Had the bank been entitled, "An Institution for Corrupting Young Men," it could not, it seems, have been better adapted to its purpose.

The Death of Mrs. Hamilton.

Mrs. Henrietta M. Hamilton, who died at the home of her son in Newtonville on Tuesday last, was born in Bedford, Pa., and was the wife of Rev. W. P. Hamilton, of Ohio. She was in the Methodist itinerancy for fifty years. For more than twenty years she lived in the house of her son in Boston and vicinity, and was greatly beloved by the congregations at the church in Somerville, at the People's Church, and the churches in Temple Street and Saratoga Street in this city. She leaves six sons and one daughter — Rev. Dr. J. W. Hamilton, Dr. Jay Benson Hamilton, of Brooklyn, L. I., Hamilton and C. W. Hamilton, of Boston, Edward W. Hamilton of the Normal Art School, Rev. F. E. Hamilton, of East Boston, and Mrs. S. L. Parker, of Lynn, Conn.

The funeral of Mrs. Hamilton was held on Thursday, Aug. 18, at noon, in the Saratoga St. Church, East Boston. At that hour, Rev. William I. Haven, accompanied by Rev. William J. Pomfret, entered the church reading the introductory burial service. The casket followed, upborne in the loving arms of the six sons of the deceased. They followed the family and relatives and friends. The pulpit was tastefully decorated with flowers, and others were modestly spread on the casket. The solemn service opened with singing that impressive hymn, "Nearer, my God, to Thee," after which Rev. William J. Pomfret read the lesson from the Psalms, and Rev. Frederick N. Upham the lesson from First Corinthians. Rev. J. O. Knowles, D. D., presiding elder of the Lynn District, and an intimate friend of the family, spoke fittingly, saying, among other things, "There was a charm in Mother Hamilton that somehow spoke to me in a very peculiar way, aside from the fact that I came to know her in her home where she shed her cheerful brightness. How shall I describe this beautiful life, which has been molded so closely into the lives of her children, and many others beside? She was a Christian wife and mother, during her long years of life in the itinerancy, as she walked by the side of the companion of her youth, and then in these later years in the affection and esteem of her children. No friend can express that wonderful sympathy and love which has bound your hearts together. Her precious memory will be cherished." Rev. W. I. Haven also spoke fittingly and beautifully, and offered a most fitting and tender prayer. Mrs. Burtin then sang "Beautiful Hands," and the congregation "Hearwards," "How firm a foundation." Dr. J. O. Knowles pronounced the benediction.

Since the above was put in type, we have received an interesting note from Dr. J. W. Hamilton, from which we excerpt the following: "She was only a little more than sixty-seven years old, but she had endured the hardships and enjoyed the privileges of the Methodist itinerancy during more than fifty years. She accepted the call of my father, Rev. W. C. P. Hamilton, of the Pittsburgh Conference, when a school-girl in the Seminary, and was a member of the family of the Methodist minister in Donegal. She rode on horseback to my father's appointment, more than two hundred miles away, shortly after her wedding, and traveled with him around his four and six weeks' circuits for several years. They received \$300 for their first year's living. Those were the days when the wives of Methodist preachers suffered most. I cannot recall with any degree of pleasure the tales of suffering with which my earliest boyhood was familiar. God only can compensate the wives of the early preachers.

My father died at his post, more than twenty years ago, and my mother came with me, the first-born, bringing with her the five youngest children. It would have given me great joy had she had with me twenty-one years more. But the family is begun in heaven, the better world. If I may be permitted to present my father's trust be bequeathed to me I shall be content."

— Senator Colquitt, of Georgia, has suffered a stroke of paralysis. The senator is a member of the M. E. Church, South, and an active temperance worker.

— Rev. R. L. Bruce, of St. Albans, Vt., preached last Sunday at the First Church, Somerville, an able sermon, and on Monday evening he spoke at Cottage City.

— We regret to learn that Bishop Thoburn and wife are afflicted in the death of their infant daughter, Irene, who died at Kingston, Ohio, Aug. 18, aged 8 months and 18 days.

— Dr. J. O. Peck and wife came last week from a month's stay in the Catskills to the Weirs and Cottage City. Dr. Peck spoke with his usual force and eloquence at both places.

— Bishop Hurst's son, Mr. Carl Bailey Hurst, U. S. consul to Catania, Sicily, was married, on the 1st inst., to Miss Harriette Strobidge, daughter of Rev. Dr. G. E. Strobidge, of New York.

— Rev. F. E. Clark, D. D., sailed from San Francisco, Aug. 19, on his world tour. His first objective point is Australia, where he will attend Christian Endeavor conventions in the different colonies.

— Several members of the New England Southern Conference have arranged for summer homes upon the islands of Lake Winnebago. Rev. George H. Bates and Rev. W. J. Yates have pitched their camp upon one island, and near them are Revs. Charles S. and Wm. F. Davis, A. J. Coultas and E. F. Simon.

— Rev. D. A. Jordan, of Brooklyn, has been elected president of the General Conference District of the Epworth League in which he now resides. He is announced to preach at several camp-meetings.

— The attention of our readers is particularly called to the article on our second page by Rev. S. E. Quimby, upon the relation of the church to amusements. The contribution is especially able and timely.

— Dean W. E. Huntington is building a cottage upon Fox Island in Lake Winnebago, near R. F. Raymond, esq., of New Bedford, intends soon to commence the erection of a cottage upon the same island.

— The decoration of the Legion of Honor has been worthily conferred on Rev. Mr. McCall by the French government in recognition of his twenty years of devoted service to the evangelization of the poor.

— Rev. Benjamin Gill, for several years past teacher of Greek at Wesleyan Academy, Wilbraham, has accepted the professorship of Latin at the Pennsylvania State College, State College, Centre County, Pa.

— Rev. C. S. Libby, president of Rust University, Mississippi, Rev. C. B. Bease, of Illinois, Rev. W. S. McIntire, of Bliddeford, Me., and Rev. Charles E. Guthrie, of Baltimore, Md., called at the office during the past week.

— Rev. W. P. Odell is making an excellent impression in Buffalo. His series of Sunday evening talks on various aspects of Christian Socialism are attracting large audiences, and are generally popular in the secular papers.

— The Methodist Church of Minneapolis, says: "Rev. Dr. M. V. B. Knox, of Manchester, N. H., was formally engaged as president of the Red River Valley University at Wahpeton, N. D., at the meeting of the board of trustees held in Fargo last week."

— The Northwestern University, is summing at Round Lake, N. Y., and is one of the most popular lecturers at the Ministerial Institute in session there under the superintendence of Bishop Newman."

— The Michigan Christian Advocate calls attention to the fact that "Ohio Methodist gave one A. B. Leonard to the church at Fayette, a town which the other A. B. Leonard must admire, since it has no saloon."

— Rev. J. E. Robins, of Concord, N. H., at the request of Rev. S. C. Keeler, and on account of his illness, took charge of the services at the Weirs camp-meeting with marked success and with satisfaction to all. Mr. Robins is resting a few days at Old Orchard.

— Rev. Dr. R. S. McBride, of the Baptist Church, who resigned a prominent pastorate some months ago to enter upon an effort for the evangelization of Ireland, has received a check of \$5,000 from a merchant in New York City who is a native of the north of Ireland, to aid in carrying forward the good work.

— Prof. J. J. McCook, of Wesleyan University, has made a thorough study of the causes and the remedy among people of the several nationalities of the small voters in Connecticut; and the proportion of purchasable citizens is alarming. He will publish his investigation of the subject in the September *Forum*.

— Rev. F. P. Parkin, of Brooklyn, was present as an observer at the Christian Alliance meeting at Old Orchard, and witnessed the raising of the subscription of \$50,000 for missionary work. He writes an interesting and discriminating account of the meeting for our readers, which will be found in another column.

— Miss Frances E. Willard is to spend a few weeks in England as the guest of Lady Henry Somerset, who is, besides, to pay all the expenses of the trip. Ene is going to her back with her William T. Stead, "whom," she says, "I regard as the greatest living journalist and the grandest friend to woman in all the world."

— A pleasant note received from Prof. C. T. Winchester informs us that he has enjoyed a delightful vacation, and closes as follows: "I'm just finishing up a pleasant outing here in the Adirondack region. I wish I could give you a just representation of some of our nights of camping out — it would make a paper! But I can't do justice to the subject."

— R. S. Douglas, in an admirable address upon the Epworth League made last week at Weirs, said the model Epworth League in New England would take both Zion's Herald and the *Epworth Herald*. We thank this able and worthy layman for his good words in behalf of his own paper, spoken not only by him but by many similar occasions.

— A pleasant little wedding took place at Memorial Church, Wilbraham, on Thursday last. Burleigh S. Annis, a student and fellow of Johns Hopkins, took away as his bride the eldest daughter of Prof. Gill. The couple were the happy recipients of many costly gifts and kindly greetings. A reception took place after the wedding and then old friends met to greet the bridal party.

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— Miss Josephine Pollard, who died in New York on the 15th, at the age of 50, was a busy and a useful person. Among the best known of her works are, "Bible Stories for Children," "The Old Testament in Words of One Syllable," "The New Testament in Words of One Syllable," and "The Life of Christ for Young People." She also wrote hymns, and one of her best was called, "Outside the Gate." In addition to this work she did editorial work for the *Christian Union*, *Times*, and was connected with that paper from its beginning. For fully twenty years she did work for the Methodist Book Concern, and for some time had charge of a paper that the Book Concern published for the Negroes of the South.

— Says the New York Tribune: "The most important of the so-called 'new men' in the Administration just formed by Mr. Gladstone is undoubtedly the Right Hon. Henry Fowler, the president of the Board of Trade. Mr. Fowler is the first selector who has ever been sworn of the Privy Council, and also the first selector to enter the Cabinet. Mr. Fowler, besides being a selector, is a Nonconformist, and Nonconformists have not in past times received either from Liberal or Conservative administrations an unduly large share of honors or patronage. Mr. Fowler is a man of a most unusual nature, and Mr. Chamberlain was the solitary exception to the uniform Churchmanship of Mr. Gladstone's successive cabinets. Mr. Fowler has remained something more than a stanch to the religious body in which he has been brought up. He has not become a real or a nominal Churchman. He is an active, influential, and prominent member of the Wesleyan Connection."

— Most people who know anything about President Andrews, of Brown University, know that he is a man of great versatility. He has a wide range of lofty intellectual ability, and is almost equally at home in the pulpit, on the platform, in the scientific congress, in the professor's chair, and as governor of a college. His public spirit led him to "pitch into" almost everything that concerns the good of the community. Nor is this adaptation confined to intellectual matters. The other day at Wilbraham, where he spends most of his vacation, he might have been seen out in the hayfield, where he astonished the farm hands with the neatness and dispatch with which he pitched a load of hay on to the cart, handling the pitchfork with all the grace and vigor with which he handles a pen, and driving the oxen with as much ease and effectiveness as though they had been a group of wayward freshmen.

— Rev. Addison P. Foster, D. D., of Boston, writing in the *Advocate* of a "Sun day in London," thus alludes to Rev. Mark Guy Pearse: —

"Rev. Mark Guy Pearse preached the sermon at St. James Hall, his associated sermon, the superintendent, Rev. Hugh Price Hughes, being absent for the day. Mr. Pearse preached a masterly sermon on the text, 'And on the top of the pillars was his work.' 'Strength and Beauty' was his theme. The inevitable thought at the beginning of the sermon was as I recalled the grand philosophical discussion of Dr. Mark Hopkins on the same theme, 'Is that a suitable subject for a sermon?' At first I thought it seemed to me, but Mr. Pearse was master of himself, his subject and the congregation, and so treated his theme as to produce a most tender and spiritual impression. Mr. Pearse is a true orator, simple in style and manner, direct, earnest, forcible, sometimes humorous, more often serious in tone. I have rarely listened to a sermon so admirable in its matter and manner."

— Mr. James Smettham, the author of the volume of letters noticed in our issue of the 10th of August by Prof. C. T. Winchester, was the son of Rev. James Smettham of the English Wesleyan Conference. Mr. Smettham, with his brother, Rev. John Smettham, and his cousin, Rev. Richard Smettham, was educated in one of the schools established by John Wesley for that purpose, and was a fellow-student and life-long friend of Dr. Gregory, ex-president of the Conference and connectional editor. For a score or more of years he spent an hour or two a day as drawing-master at the Westminster Training College of which Dr. Riggs is president, which was to him simply a recreation. The artistic faculty has been long in the family. His great uncle was an astronomer royal, connected with Greenwich Observatory, and an artist of note. His paternal grandfather and grandmother were strongly attached to the Church of England. The conversion of their eldest son, Mr. Smettham's uncle, through the labors of the Methodist itinerant preachers, resulted in their conversion and in the conversion of two other sons, and the boys all became ministers. These have followed in the ministerial ranks by five generations — among them Rev. James Mathew of the N. E. Southern Conference, and Rev. F. S. Mather of West Nebraska Conference — and two great grandsons.

It is a question whether Mr. James Smettham, the author of these letters, did not miss his calling in becoming an artist. First of all he was a Christian; and although his paintings were recognized as of great merit by Rossetti, and admitted to the Royal Academy, yet he could never enter into the race for place. As a school he had marked ability; was a successful artist and philosopher; he would be found the same evening praying with the humble in his class-room and relating religious experiences.

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LETS.

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of the Epworth
in Worcester, Oct. 6th
on our 5th page.

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2, set apart three days
of prayer, and the
Spirit upon the Jap-
upon our own work

on Oct. 1 and 2
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of prayer, and the
Spirit upon the Jap-
upon our own work

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quiet, unadventurous
to content to be saved
especially interest him
of others. But if the

gospel is great, unheard-of, good news to your
soul, you want to be up and telling it all
around, and are not satisfied until the whole
world has heard the story of stories.

The fifth annual Sea-side Bible Conference
(interdenominational) has just closed its most
interesting meeting at Ashbury Park. Some
of the most scholarly Bible teachers in the
country conducted the study of the Word.
Fully 5,000 persons were in attendance, quite
500 of whom were clergymen. The following
is from the Ashbury Park Daily Spray, and
speaks of one session of the Conference:—

"Sunday was a 'high day.' Fully 500
persons were present in the preliminary
prayer-meeting at 10 o'clock. The 10:30
service was quite a remarkable meeting.
Educational Hall was crowded in every part.
Rev. J. L. Litch, of Bethlehem, Pa., read the
Scriptural lesson and offered prayer. Bishop
William Taylor of Africa was then intro-
duced and for forty-five minutes spoke of the
condition and needs of Africa's perishing
millions, and explained what was being done
in the work for their salvation. Dr. Munhall,
the leader of the Conference, then took the
platform and stated that for one thousand
dollars Bishop Taylor would plant a station in
Darkest Africa; and, inasmuch as the Con-
ference was interdenominational, and God
had given us abundant blessings, he believed
it would be a good thing to do, and for God's
glory, to give the Bishop the money and let
him to plant the mission for the Sea-side Bible
Conference. In ten minutes more than a
thousand dollars were secured. Two thousand
dollars could have been secured, but the
asked for. It was wholly spontaneous. The
doxology was sung and the audience dis-
missed at the usual hour."

The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.

Dedham.—Mrs. Elmer B. Morse, a Con-
gregational lady, has recently offered to
present a splendid, centrally-located lot to
our church on condition that they build a new
church edifice to cost not less than \$4,000,
the same to be dedicated free from debt on or
before Jan. 1, 1897. The generous propo-
sition will probably be accepted. Rev. C. W.
Wilder, pastor.

North Boston District.

West Medford.—The sacrament of the
Lord's Supper was observed, August 14, by
a large number, among whom were some
strangers. Two persons were received into
full membership and one on probation, and
a little child was baptized. A short time
since four scholars of the Sunday-school were
received on probation. The school is increas-
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nearly every session. It is pleasing also to
see the school largely represented at the
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physically as a result. In all my sufferings
my trust has been in Him who has been a
precious and personal Saviour to me for fifty-
six years. Death has no terrors for me and
has not had for fifty-one years, since the
pearl of perfect love was given to me by the
Holy Spirit. If ministers and members will
live in harmony with Christ's teachings and
their covenant vows we shall witness power-
ful revivals all over our churches. I never
feared a deeper interest for the cause of Christ
than now."

Replies from other brethren are in hand,
and will be published later.

Johnson.—Rev. H. A. Bushnell preached
at the quarterly meeting service, Aug. 7.

We learn from a letter to friends at this
place that Rev. I. McAnn is at present sup-
plying a Congregational church at Brooklyn,
Conn. We have a lingering suspicion that
Congregationalism will not be injured by
being still further Methodistized, and if any one
can do it Bro. Mc. can.

St. Johnsbury District.

Newport.—Rev. Niemo Moriya delivered
his address on "Japan" to a very apprecia-
tive audience here recently. He has spoken at
several places on the district, and "his praise
is in all the churches."

Lewistown.—There seems to have been a
little mistake in an item in a former issue. A
graduate of Middlebury, a son of Rev. Alfred
Noon, of the New England Conference, is to
supply here for the rest of the year.

Irashbury.—We hear many good things of
this church and its pastor, Bro. W. C. John-
son. Presiding Elder Hamilton describes the
second quarterly conference as a model one.
There were twenty persons present, and nearly
all took part in a brief opening prayer-meet-
ing. Reports were read by the pastor, the
class-leader, the Sunday-school superintendent,
and the president of the Epworth League;
each report spoke of conversions or of good
results achieved, and the whole confer-
ence closed within thirty minutes. At the
morning service on the Sabbath following,
after the sermon by Bro. Hamilton, four per-
sons rose for prayers. The example of Irash-
bury can be copied to advantage by every
church on the district.

Coventry.—The prospect here is full of
hope and promise. Bro. Eddy is much ap-
preciated and his labors have not been in
vain.

Springfield District.

South Royalton.—Rev. Mr. Biehe's pas-
torate with this people has opened very pleas-
antly. The congregations of morning and
evening have more than doubled. The pas-
tor commenced a series of lectures, Aug. 14,
to serve as a background for the sermon.
The first lecture was grand. Seventy-four
persons were present to hear it.

East Maine Conference.

Bucksport District.

George Wesley Winslow, eldest son of
Rev. G. W. Winslow, of New Harbor, has
taken unto himself a wife in the person of
Miss Alice Marana Walkley. The ceremony
was performed Aug. 10, at the home of the
bride's parents, Col. and Mrs. Lucius Bill-
ings Walkley, of 20 Bartlett St., Westfield,
Mass. Two corresponding tenders congratula-
tions, and regrets he could not accept in-
vitation to be present.

Sullivan.—Two young men have lately
been baptized and received on probation.
Two have joined by letter. Excellent work
is being done by the Epworth League. The
pastor, Rev. J. A. Wood, finds pastoral work
pays. He preaches three times on the Sab-
bath and meets three week-night appoint-
ments. He is vigorous in health, vigorous
in spirit, full of zeal, hopeful, and his charge
is in splendid trim.

Pembroke.—The "Iron Works" Church
has been greatly improved. The pulpit has
been lowered, a fresh coat of paint applied
outside and inside, and new carpets and win-
dow curtains furnished. Children's day
was observed by a fine address in the morn-
ing by the pastor, Rev. S. O. Young, and in
the evening a concert was given by the Sun-
day-school. The blackboard is used in the
Sunday-school with good success. A good
religious interest is manifested in this
part of the charge. A number have
joined the class and backsliders are
being restored. The first quarter of the
preacher's claim is more than paid. The
congregations at West Pembroke are increas-
ing. The people show a willingness to help
the pastor in his work, which is sure to bring
good results.

Addison.—An excellent concert was
recently given in the church. The address on
"Immigration," by the pastor, Rev. J.
Thornton McBean, was highly commended
in the local paper. Bro. McBean is going
well.

East Machias.—Seven have manifested
a desire to "free from the wrath to come."
Three backsliders have been resurrected.
The Sunday-school is increasing. Some new
books have been added to the Sunday-school
library. Good work is being done by the
pastor, Rev. E. A. Glidden, on this field.

Brewer.—After some weeks on the sick-
list, the pastor, Rev. J. T. Crosby, occupied
his pulpit last Sunday, Aug. 7, to the delight
of his people. He hopes soon to have his
usual health and strength.

Rev. E. Davies, a former member of this
Conference, but now residing in Reading,
Mass., is spending a few weeks visiting old
fields of labor on Bucksport District. He
will be present at the camp-meeting at East
Machias. He has been conducting Bible
meetings in the First Church, Calais, for two
weeks.

NEW HAMPSHIRE CONFERENCE.

Dover District.

Milton Mills is in good condition, 6 having
been recently baptized, 8 received into full
connection, and 3 converted and received on
probation.

The Wolfboro Junction paragonage is rapid-
ly getting ready for its tenants—a beautiful
property, costing, all told, exclusive of lot,
about \$1,200.

Manchester District.

Everything is moving well at Pleasant St.,
Salem. The congregations are large and
increasing. They have never known such
large meetings as they are having at present.
The pastor's claim is fully met to date.

Rev. W. E. Eldridge, of Salem, First
Church, has been taking a short vacation at
Hedding camp-ground.

Rev. C. W. Rowley has returned from a
six weeks' vacation in New York State. He
is cordially welcomed back by his church at
Nashua.

The work at St. James', under the tempo-
rary pastorate of Rev. Fred Kelliger, is going
on well. The congregations are large and
the social meetings excellent.

At the last visit of the presiding elder to
St. Jean's, he found them well fixed in the

mission chapel. A good congregation was
present, to whom he preached. An infant
was baptized, three joined on probation,
three in full connection, six rose for prayers,
and seventeen came to the communion.
There is encouragement in the work here.
Bro. Dorion is pushing his work.

The new church at West Seabury is ap-
proaching completion. It will be ready for
dedication within a month.

The camp-meeting at Claremont was an ex-
cellent session of grace. The attendance was
not very large, but there were interesting
meetings, and a good uplift was given to the
churches represented. Probably a score were
converted, ten of these at the services of Thurs-
day. The meeting was held between Sun-
days. This did not satisfy our Vermont
friends; so the annual meeting took the "time
limit" in hand and fixed next year's meeting
to include Sundays. This is a grief to the
New Hampshire preachers, some of whom
doubtless will be conspicuous by their ab-
sence. Strange that the Connecticut River
makes such a difference of conviction! It is
proposed to build a tabernacle to shelter the
congregations in the time of storm. Not less
than five times were the people driven to the
society houses by rain. This interfered much
with the services. The brethren from the
New Hampshire side who preached were
Bro. Taylor, Dunning, Woods, Robins,
Goodrich, Hills, Turkington and Hutchins.
Each man came on time, and each did effective
work.

Miss Laura Dunning is enjoying a trip with
one of Raymond's parties to Alaska.

Miss Clara Cushman spoke for the W. F.
M. S., and Miss Hattie Emerson for the W.
H. M. S., at Claremont camp-meeting. Both
were greatly enjoyed.

The Christian Alliance Meetings
at Old Orchard.

REV. FRANK F. PARKIN.

My vacation plans brought me to
Maine this year. I intended to remain
at Old Orchard only a few days, but as
the Christian Alliance meetings were
just beginning, I have prolonged my
sojourn here at this beautiful seaside
resort, and have attended nearly all the
services, which have just closed. The
student of human nature, of religious
eccentricities, of spiritual movements
and of modern missions, could scarcely
conceive of a more fertile field for his
observations and investigation than
these meetings have afforded. As it is
universally conceded that the meetings
this year have marked a new epoch in
the history of this new religious move-
ment, I wish to give some of the con-
clusions which have been forced upon
me as the result of my attendance upon
them, and of conversations with some
of their leaders and with representative
laymen of different denominations.

The Christian Alliance now numbers
100,000 members, according to the
statement of Dr. Simpson, who is its
recognized leader. Its accessions have
been thus far mainly from the churches.
Rev. Dr. Simpson a few years ago was
the pastor of a New York Presbyterian
Church. Rejecting infant baptism and
accepting the doctrine of Divine heal-
ing, he left the Presbyterians and since
then has been the pastor of the Gospel
Tabernacle in New York. The move-
ment has spread throughout the
country. Dr. Simpson has called to
his aid ministers of different denomina-
tions. Among his workers this year
were Presbyterian, Congregational,
Free Will Baptist and Episcopalian
clergymen. Rev. Dr. Wilson, formerly
assistant to Dr. Rainsford, of St.
George's Church, New York, has been
very prominent this year. Not only the
leaders but the members also are drawn
from the different churches. A num-
ber of Episcopalian ladies from New
York have been very prominent in the
public services and in the anointing
service especially.

The convention, which began Aug.
6, continued eight days. The first four
days were devoted to the subject of
"Christ our Sanctifier." The doctrine
of entire sanctification was kept in the
foreground, although not a meeting
passed without frequent and emphatic
references to their so-called "four-fold
gospel." The attendance has been very
large, representatives from the far
West and from Texas being present.
The Alliance has adopted some of the
Salvation Army method, some of the
lines played by young men and ladies
are seen on the platform and scattered
through the congregation. Vociferous
as are the "Amens" and "Hallelujahs,"
and other ejaculations, these are supple-
mented by the Chautauqua salute with
handkerchiefs, the waving of hands,
holding aloft of Bibles and other
methods. A Salvation Army "lassie"
with her guitar seemed to be as perfect-
ly at home among these excitable peo-
ple as though she were in her own
barracks.

Thursday, Aug. 11, was devoted to
"The Lord's Coming," which has been
a most prominent feature of all the ad-
dresses of the week. Some of the pul-
pit speculations as to the nature of the
coming kingdom were of the most fan-
ciful and visionary character. Friday
was the day devoted to "Divine Heal-
ing." Dr. Simpson had been preparing
for this service by special Bible
readings and conversations for several
days previous. Prior to the anointing
service, a large number of testimonies
were given on this subject. They ranged
from alleged cures of cancer,
consumption, broken wrists, impaired
eyesight, down to the testimony of the
young lady who said she had a "severe
headache last night;" she had
asked God to heal it, and "this morn-
ing awoke cured;" and that of the
young man who was going to Africa
as an Alliance missionary, and who
gravely stated that the Lord had cured
him that morning of two mosquito bites!

A venerable mother in Israel, who
had the appearance of being a woman
of intelligence, capped the climax,
however, by testifying that the Lord
had not only relieved her of heart
trouble, poor eyesight and a sprained
wrist, but even of corns on her feet!

How such testimonies can advance the
interests of Christianity among sensi-
ble people is a mystery. The perva-
sion of Scripture was one of the most
lamentable features of this entire serv-

ice. An ex-Congregational preacher
said that he had taken the Lord as his
family physician, for God had promised
him that "the pestilence shall not
come nigh thy dwelling;" and in the
midst of the ice and snow of the past
winter he had never met with an ac-
cident, for God had promised "to keep
thy feet when thou goest."

Two hundred and fifty persons—
fully 90 per cent. of them being wom-
en—were anointed by Dr. Simpson
and other clergymen, the female work-
ers following by the laying on of
hands; but I saw no indications, out-
wardly, of any miraculous cures. An
attempt to "cast out the devils" in an
insane man who violently took posses-
sion of the platform, also seemed bar-
ren of results.

A peculiarity of this Alliance move-
ment is the fact that Dr. Simpson,
while insisting on the reality of Divine
healing, and encouraging the people
to testify to it, still keeps this in the
background, and makes the feature of
the "evangelization of the world" the
most prominent. The last two days
of the convention were devoted to this
subject.

The missionary sermon was preached
Sunday morning, Aug. 14, by Dr. Simp-
son. In the course of his remarks he
claimed that out of the 1,500,000,000 of
the world's population only 15,000,000 were
Christians, and "very many of these
are sinfully converted." He contended
that all who had never heard of Christ
were hopelessly lost; that it was not
necessary to do any more than to pre-
sent Christ to the heathen, and

The Epworth League.

New England District.

MOTTOES.

Look Up. Lift Up.
"I desire a league offensive and defensive with every soldier of Jesus Christ."—John Wesley.
"We live to make our church a power in the land, while we live to love every other church that is ours."—Bishop Simpson.

THE EPWORTH LEAGUE.

An Anniversary Poem.

PROF. BENJ. F. LEBERT.

Where blue Lake Erie laps the pebbled strand
Of fair Ohio's blooming prairie land,
And Cleveland city greets the rising sun,
Some three years since a precious child was born.
'Twas when the May-time set the world aglow,
And wind-tossed tremble fell like flakes of snow,
With spring's sweet promise tenderly unrolled
In flaming tints of crimson, green and gold;
And earth was glad and heaven above was blue,
And song-birds thrilled their raptures through and through.

At this glad time, 'mid nature's passing state,
Was born the child whose birth we celebrate.

Of noble blood, untroubled he came,
As one obscure and all unknown to fame,
And yet a child of most precious worth,
With mission grand to cheer the waiting earth.
To lift, enlarge, inspire, with hope unfurled
To bear a blessing round the waiting world.
His kind and kin? "His name?" some queries
Cries,

With bated breath and wonder in his eyes.
O friend, be patient! lend a listening ear,
And time and space will make the matter clear.

How fair his birth! A wonder to behold,
Like him, rash-cradled, found in days of old
When to the river known to endless fame,
The royal princess and her maidens came;
So thought the loyal, fond, and faithful few
Who first beheld his opening eyes of blue—
So judge the host that round his standard throng
As years increase, in glad, exultant song.

His kindred? Lo! his ancestry is found
Mid English daisies upon English ground;
And six-score years have only been told—
Six-score ripe autumn leaves were of gold—
Since here he came amid the forest land
To build his home and rear his altar grand;
Here grew the church, here spread the deathless
Fame

Of Christian men who honor Wesley's name.

A noble band whose fervid zeal and fire
To honor God and save the world aspire;
A mighty throng whose numbers still increase,
Who spread the banner of the Prince of Peace
At home, abroad, in lands remote and far
Where nations grope beneath the pagan star,
Who seek to shed the Gospel's cheering beam
Across the night of superstition's dream,
Till every land shall own the Master's rod,
And love shall reign and all men walk with God.

Of such a proud, ancestral line was born
This wondrous child on May-time's blushing morn.

What wonder, then, if searching for a name,
They sought for one which neversome might
Shame
Himself or kindred, but through coming time
A tall man should be—a watchword most
Sublime!

And so they searched the old historic ground,
The old ancestral annals, till they found
A name that held their trembling lips apart,
A name most dear to every loyal heart—
Epworth! Fair Epworth! potent thrills
And turns all eyes to England's classic hills;
A word that bids rare visions rise and throng,
And touches lips with eloquence and song;

The home of learning, piety and truth,
The Christian nursery of immortal youth.
No need for more; here let the long quest cease
Where Wesley's childhood spent its years of peace.

So thought his sponsors at the fountain's rim,
And Epworth League they straightway christened him.

How fair the beauty of this child appears,
Clothed with the grace of three completed years!
How round his standard youth and beauty throng,
With flashing eyes and trembling lips of song!
Though brief the time since his newborn birth,
His deeds of mercy compass the earth;
And these have seen, these summers fleetly flown,
A half a million followers for his own!

Long live our Epworth! May he grow and thrive,
And age unborn find him yet alive;
And may his millions marshaled in array
Revere and bless him as we do today!

—William Gaskell.

THOUGHTS FOR THE THOUGHTFUL.

The sorrowing son said to the dying Scotch woman, "Is it dark, mother?" "Nay, nay, liddle, it is light on the other side."

Through all this life's eventful road,
Fain would I walk with Thee, my God,
And find Thy presence light around,
And every step on holy ground.

Each blessing would I trace to Thee,
In every grief Thy mercy see;
And through the paths of duty move,
Conscious of Thine ever watchful eye.

And when the angel Death stands by,
Be this my strength that Thou art nigh;
And this my joy, that I shall be
With those who dwell in light with Thee.

—William Gaskell.

O you fresh picture of youth, how lovely
Will you appear if hung up in heaven's palace!
And will you spend your youthful life
In following youthful lusts? Do you not
know that the blossom is as subject to be
nipped, as the flower to be withered; and
the spark to be extinguished, as the flame to be
consumed? Ye are full of blood as those that
are leekish with old age. As there are none
too old for eternity, so there are none too
young for mortality. In Golgotha there are
skulls of all sizes. Tell me how will you live
when you die, if you are dead when you live?
Every step that your bodies take is towards
the earth. Oh, that every step your souls
take may be towards heaven!—Rev. William
Secker.

We sometimes forget that Jesus Christ
was a young man; that all the marvelous
record of His ministry was accomplished
within the limits of a life that never passed
out of youth; and that for the most part His
apostles and disciples, who spread the new
faith which has changed the world, were also
young men. So if the world of our day is to
be saved, it must be by young men. If a
man has not thrown his life into the source
of humanity by the time he is thirty, there is
small chance of his doing so afterwards. The
call to "leave all and follow Me" is meant
for the ear of youth; it beats on that ear with
the clearest insistence; it moves the soul of
youth with the quickest magic. I have very
little doubt that the crusaders were mostly
young men. It is certain that the great evangel-
ical revival under Wesley and Whitefield
was the work of young men, and that the Sal-
vation Army is today captivated by youth.
This age has shown itself memorably
kind to youth, for at this moment the best

known writers, social leaders, and captains
of humanity are young men. If the
church is to live, it must annex the
youth of the world. If the church is
true to the Spirit of Christ, it will have no
difficulty in doing so. Christianity is a young
man's religion, and if it does not attract
young men, it can only be because it is false
to the spirit of the Divine Youth who at
thirty-three hung victorious on the cross,
having finished His work for the redemption
of the world.—Theodore Cuyler, D. D.

Knowledge is the armor of light in which
the battles of progress have to be fought;
and the more closely that armor is fitted to
your inner man in the years of study, the
more ease will there be in your movements
and the more force in the blows of subse-
quent years. Some one has said that ours is
an age when every one wants to reform the
world, but no one thinks of reforming him-
self. We must begin with ourselves. Are we
have sought to give the world? Then we
must first have received it. Life for God in
public is a mere sounding brass and tinkling
cymbal unless it is balanced by life with God
in secret.—Rev. James Stalker, D. D.

NETTIE AND LETTIE.

REV. J. F. COWAN.

"WHAT does that mean, Nettie? Are
they trying to run away from you,
do you think?"

The tall girl who was walking beside the
handsome man in a business suit, flushed
just a little and hesitated a moment before
answering. When she did so, it was with a
little sigh.

"It does look as though they meant to
avoid me, papa, and it isn't the first time that
I have noticed such actions. I hardly know
how to take it. Do you think, papa, that I
could have offended the girls in any of the
things I have been trying to do to make their
lot in life a happier and easier one?"

It was Mr. Bergen's turn to hesitate now.
He had come to manage the Round Point
mill only a few months before, and had found
its operatives in a condition of ignorance and
misery that he had never seen equaled in all
his experience with factory girls. Their
homes were wretchedness itself, and from
sheer despair of ever bettering their condition
the girls had fallen into an indifference
to everything except trying to get the most
momentary enjoyment, of a cheap and often
hurtful kind, out of the little resources and
leisure they could steal from their long hours
of labor, and the demands necessary food
and clothes made upon their small wages.

Their life-long struggle with hardship and
poverty seemed to have deadened their finer
sensibilities and reconciled them to their way
of living, so that, like the child that had
in early life been stolen from its home and
kept captive by savages until it had grown to
like their roving life and barbarous ways and
begged to be left with them rather than be
compelled to return to its rightful parents,
the factory girls at Round Point did not take
kindly to the well-meant efforts of their new
superintendent's daughter to elevate them.

When Nettie had first come among them,
fresh from the Seminary at Andols, and full
of large philanthropic ideas about her duties
to uplift her father's employees, according to
the lessons in social science she had received,
her tender young mind was filled with pity as
she saw the hard, dull look which toil and
poverty had stamped upon their faces.

"I mean to try to do something for them,"
she had said to her father, enthusiastically.
"If I can only gather them into a Sunday-
school class tomorrow, and get them to read
some during their spare moments, and pay
more attention to keeping their dress in order
and their homes neat, instead of going to
those low dances every Saturday night, I
shall feel that I am their friend and a true
friend of Jesus."

Nettie's father patted his daughter's flushed
cheek with his hand and called her a "little
enthusiast." But he said: "I'll do anything
I can to help you, daughter. There are a lot
of papers and magazines and paper-bound
books down at the office which you might
keep on a table and encourage them to read
during the noon hour after they have finished
their lunches."

And so Nettie had tried; but, though the
girls could not help liking her bright, kind
ways and her really friendly advances, still
she felt that she was getting no nearer to
them or building up those relations by which
she might enter into their lives as a real helper.
Some way they kept her at a certain distance
beyond which she could not make any further
approaches, and she felt that all the while
her efforts to help them were only tolerated,
and that there was an undercurrent of jeal-
ousy and resentment at her interference with
them, for making the contrast between their
lives and her own more noticeable.

And this little manifestation, just observed
by her father as they were entering the mill
Monday afternoon, was only another sign by
which she read this feeling, and it troubled
her kind little heart. That was what caused
the sigh that escaped her lips. It seemed as
though her way to do what she had so fondly
dreamed of doing as her work for her Master,
was to be hedged up by their own unwilling-
ness.

"I told you not to be too sanguine about it,
dear. You know these people are very sensi-
tive and peculiar about any interference, as
they think it, with their affairs, by those who
are more fortunate than they. That is one of
the peculiarities of American people. Do
what you can with them, and I will second
you all I can, but don't expect any miracles
of transformation and grow disappointed
and moody because they don't work out.
Isn't that good, sensible advice, now?"

"Of course all you say is good and sen-
sible, papa mine; but still there ought to be
some way by which I could get near these
girls and make them feel that I am their real
friend. Perhaps I haven't prayed over them
enough."

"Oh, I haven't any idea you have been re-
minding in this particular," said her father, play-
fully stroking her cheek. "I wish all of us
were as conscientious in that respect. But you
are right; perhaps the secret of the thing
can only be learned from Him who knows
the secrets of all hearts."

By this time they had reached the office of
the mill, and the first bell was ringing and
the girls were beginning to hurry back to
their places at the looms and other machinery,
ready to begin their afternoon tasks.

Nettie passed through the office into the
large room where the machinery was. Over
in one corner stood a group around a dark-
haired, low-browed girl of seventeen years,

who seemed to be a leader among them. She
was a loud-voiced, masculine creature, bold
in her manners, and always the most hostile
and spiteful, in her ways of showing her hos-
tility towards Nettie, of any of the girls.

Just then she was making some communi-
cation to them that seemed to be enlivening
both to them and herself. There was more
animation in her voice and more merriment
in the little group around her than Nettie had
ever seen before.

As Nettie came near enough to overhear
their conversation, smiling pleasantly in
greeting, she suddenly started and blushed
scarlet. No one had seen her approaching,
and consequently they had been freer in their
expressions than they otherwise would have
been.

Meg Saunders, the bold-faced, gypsy-look-
ing girl, had just finished a piece of mimicry
at which the others were laughing and ap-
plauding. The words which Nettie had
caught were: "The dear Father wants all
His children to get the most and best there is
in life for them. Girls, shall not we strive to
make our lives as bright and sweet and
pure as we can?"—words that Nettie recog-
nized as her own in the Sunday-school class
on last Sabbath; and then the saucy minx
continued: "Much she knows about our lives,
living up on the hill in her fine mansion,
and nothing to do all the day long but read
and drive and sing and pick posies, except
what little time she comes around to pester
us with her fine talk. The 'Father' may want
her to be sweet and bright and all that, but
I'm not her kind and His kind, and I'm going
to have the most fun I can get out of this
miserable life while I live; and that means
dances and going out with the fellows when
I get chances; and if I spend all my money
for ribbons, what is that to her?"

And Meg tossed her head with a saucy air,
turning just enough to catch sight of Nettie
as she did so. The other girls made the dis-
covery of her presence, too, but she had
turned and was walking the other way, so
they were in doubt as to whether she had
overheard anything or not.

"Of course she heard," said one; "for I
saw the side of her face, and it was as red as
the flowers she had in her hand."

"I don't care what she heard," Meg said
scornfully, and not without some secret plea-
sure at having been able to make her power
felt in bringing a blush to the cheek of the
fair girl whom she had begun almost to hate
for nothing but that she enjoyed superior ad-
vantages.

But there was a faint show of color in her
own cheeks when, a little later, she found on
the table where she worked the same bunch
of flowers she had seen in the young lady's
hand, and of the picking of which she had
spoken in such strong contempt. She was
tempted at first to throw them in the rubbish
heap, but, taking a careful glance around to
be sure that none of the other girls had seen
them, she hastily wrapped them in her hand-
kerchief and thrust them in her bosom.

Nettie's face wore a very serious, deter-
mined look that night, but I do not think the
determination expressed on it sprang entire-
ly from her own mind. There were two deep
indentations in the counterpane of her white
bed, as though her elbows had rested there
long, and there was a place where the leaves
of her Bible were turned down and the pages
were moistened in spots with something—not
raindrops, I am sure.

"Papa," she said, soberly, as the family sat
alone in the library after the tea things had
been cleared away, "you know you said
there must be something to learn from Him
who knows the secrets of all hearts, of the
way to reach the hearts of the girls? Well, I
think I have learned it."

Her father looked up surprised. "So
soon?" he said.

"No, not soon; I have been a dreadful
long time learning what I ought to have
known at first if I had only learned from
Him. But I have learned it now, and He
taught me. And you know you promised
that you would do anything you could to
help me reach and lift up the lives of these
poor factory girls."

Her father nodded, but with a puzzled look
on his face.

"Then there is one thing I want you to do
right away. Then I think the rest will be
easy."

And Nettie looked at her father with such
a wistful, tender eye that it made his heart
beat faster in sympathy with her intense
earnestness.

"You do not mean to increase their wages,
dear? You know the company?"

"I do not mean anything about their
wages, papa, though I wish in my heart we
could give them twice as much as they get—
enough to make them comfortable right
away. But what I mean may do just as
much for them, for I know that He is right.
I want you to—"

And Nettie drew near and
whispered earnestly in his ear the details of
her proposal.

At first he looked shocked, and shook his
head in a decided way. But still he listened
while she pleaded and urged until the tears
came into her eyes; and his face presently
showed signs of relenting, as he caught her
spirit and yielded assent to her wish.

"She's give us up as hard cases as 'gone
to the seashore to flirt," said Meg Saunders,
next week; "much she cared, anyway."

Next Monday morning there was a new
girl at one of the carding machines—"a girl
to learn the work," the superintendent said;
and he left her, after a few words, to the
care of those who already understood the
machinery.

She seemed willing and bright, more so
than the usual run of the girls who came to
Round Point; and it was not long before
she had mastered her work so as to be able to
go through with the various parts of it with-
out many mistakes or appeals to the older
hands for assistance.

No one knew who she was or where she
had come from, except that she was a new
girl and had come in with the superintendent
that morning. She wore her hair shingled
close to her head, and there were one or two
of her front teeth missing; while her skin,
which might have been fair had it been al-
lowed to show itself, was plentifully be-
sprinkled with freckles, and the wide, white
band she wore around her neck reached quite
up to her chin. It was whispered she wore
it to cover a growth or scar of some kind.

She was quiet and pleasant, and the girls
who were working nearest her soon got to like

her and took her part against the snubs and
impositions that were usually put upon new-
comers in such a place.

When she went home at night after factory
hours were over, it was to a room in one of
the houses close to the river bank, where the
factory people huddled thickest. In this
room she kept house in a modest way, and
the neighbors who got glimpses into the room
—and it was always open to any who were
friendly enough to venture in—could not
help noticing how scrupulously neat and
clean, as a summer bower, it was.

A bird-cage hung on the wall and plants
grew in the window. The curtains were
snowy white, and a few cheap, but well-se-
lected, pictures adorned the white walls.
Even the square of floor in front of the door,
and the steps leading to it, were scoured as
white as sand and water could make them,
while the clothes she wore and the plain fare
she always lived on, though of the same grade
as that of those around her, yet seemed to
put her in a rank above them by the taste dis-
played in their selection and the care bestowed
on them.

"Lettie," as she was called, soon became a
favorite with all, and the kindness of her
heart gave her quick ingress into the hearts
of the people. They found that, when they
were sick, there was no one so handy or ready
as Lettie. When the children were trouble-
some, Lettie could quiet and amuse them as
no one else; and when sorrow or discouragement
needed a cheering word or an inspiring
promise, Lettie was wont to be called in.

Almost before they knew it Lettie had a
Sunday-school, and a night school for read-
ing and writing and music; and almost before
they knew it Lettie's plants had begun to
multiply, through cuttings, in a score of
other windows; and Lettie's plain white col-
lars and wristbands began to be substituted
for the other girls for the tawdry ribbons and
colored bead necklaces. And the parties of
young people who used to go to the dance-
houses and concert-halls on Saturday nights
now began to come to Lettie's small room to
sing, and to hear her talk, until it was crowd-
ed, and some one wondered why they couldn't
have a larger place and let more of the young
folks enjoy the pleasure.

Lettie was living very near to the hearts
of the people of Round Point, and they were
beginning to have a respect for her almost bor-
dering on reverence, and to be willing to fol-
low her leadings almost implicitly. And cer-
tainly the girl led them upward. Gradually
the homes of many of those around her were
transformed from wretched hovels to more
tidy abodes. The women were less slovenly
and took interest in learning, from Lettie's
recipe book, how to cook better dinners and
cheaper ones out of the simple articles they
could afford, instead of running their hus-
bands in debt at the company's store for food
of a quality unsuited and in quantities that
made waste and loss inevitable.

The children were less often heard bawling
on the street, with uncovered heads and
faces smeared with molasses, because they
went to school now. And the squeaking of
the fiddle and the clinking of beer-glasses in
the dance-houses were not so conspicuous on
Saturday night because there were healthful
picnics in the grove, and pleasant sociables in
the church, and school exhibitions in the
town hall, and concerts of real music, and
everywhere a hopeful feeling and a desire to
reach up after better things.

The superintendent helped her much—
seemed "taken" with her ways, the people
remarked more than once.

"She's enough eight better company than
that stuck-up daughter of his," said Meg
Saunders, with a toss of her head. Meg was
Lettie's fast friend since she had nursed her
through a spell of rheumatism, and done her
more good, with her hot cloths, than any
doctor.

It was late in the fall when the directors of
the factory held their meeting, and surprised
enough were they to find that the balance on
the profit side of the business was far beyond
what it ever was before.

"I can't understand it," said a pompous,
fat director; "the cost of material has gone
up, and the market for goods has been dull,
and we were led to understand that, with the
class of operators in Round Point, this new
superintendent must be a miracle-worker."

So they called in the superintendent and
told him how pleased they were.

"But I can't understand how you have
done it, sir," repeated the fat director.

"I haven't done it," answered the superin-
tendent, modestly.

"But it's done! Who did it, then?"

"Lettie."

"And who in the name of common sense is
Lettie? Explain yourself, sir."

"Lettie is my daughter. Her name is An-
toinette Lettie."

And then followed another explanation.
Nettie's one week's trial of her first plan had
convinced her it was futile. She had cut her
hair, removed an upper plate holding two
false front teeth, and exposed her face to the
sun and wind, and, being naturally inclined to
freckle, it had been quickly spotted beyond
the help of buttermilk or patent lotions, and
the rest was simple enough—simple to one
who had first been brought to the deciding
point, as she had at the close of that first day,
by that hour of prayerful study in her room
of the opening chapter of John, in which is
told with sublime simplicity the story of how
her Master had made Himself like unto men
and lived among them the life they had to
live, in order to lift them up to Himself.

LEAGUE PRAYER-MEETING TOPICS
FOR SEPTEMBER.

REV. MATTHIAS R. KAUFMAN, A. M.

Sept. 4—Jesus Only. "Jesus a Model
for Me." (Consecration Meeting.) Phil. 2:
4, 5.

In a little poem on "Neglecting the Pat-
tern," Phoebe Cary tells of a weaver at his
loom with colors bright at hand and his pat-
tern in full view. But unfortunately the
weaver allowed his thoughts to wander from
his task. The shuttle moved listlessly to and
fro, his head drooped in melancholy medita-
tion, and tears moistened his wool. Sudden-
ly his attention was arrested, but only to dis-
cover that the threads were wrong and the
colors were run by capricious tears. Sad
enough for the weaver! His work had to be
all undone, just because he followed a track

of his own instead of keeping his eye on his
model.

"And said will it be for us if we say
At the end of our task of life,
The colors that we had to weave
Were bright in our early years;
But we wore the tissue wrong and stained
The wool with bitter tears."

"We wore a web of doubt and fear—
Not faith and hope and love—
Because we looked at our work, and not
At our Pattern up above."

In weaving the web of eternal destiny there
is only one perfect Pattern.

1. Christ is our Model in general outline as well
as in every detail. Look at His character from what-
ever standpoint we may, perfection greets us. All His
attributes blend in one harmonious whole. His sym-
metry is marvellously beautiful. Hence our Pattern
is a charm to us at the very outset. Well pleased
may we be to have given us a Model that commands
all the admiration of our natures and calls into help-
ful exercise our highest powers.

2. In charity. By this we understand divine love
in its richest and fullest and most practical phase. It
is the leading characteristic of our Pattern. Love
forms the background and shading. Into it blend
all the other features. Like that exquisite atmos-
pheric condition known as the "Alpine glow," it en-
velops all and pervades all. In following our Model,
let us diligently strive to secure this lovely effect
in every step of our imitation.

3. In unselfishness. This is an outgrowth of char-
ity, and yet has characteristics peculiarly its own. It
is a love that prompts the unselfish sacrifice for the
redemption of a world. In that love there was not
the slightest tinge of impure motive, and in that un-
selfishness there was not an iota of self-seeking. Con-
stituted as we are, with a gratifying tendency ever
toward self, we need to keep the eye steadily fixed
upon our Model.

4. Devotion to His work. While among men our
Lord continually carried out the supreme purpose of
His sojourn. No moments were lost. No moment
was slipshodly employed. In the home, as a Friend,
as a Teacher, as a Healer of bodily or soul maladies,
as a Preacher of divine truth, He was ever busy en-
gaged in the accomplishment of His mission.

Conclusion. Seated at the loom, shuttle in hand,
we gaze at the Pattern and are overcome by its
splendid perfection. "Too much! too much!" we
cry. "Dear Master, we can never weave a character
like Thine. Ah! no! The task is too great. Such
completeness towers too far into the skies for human
attainment." But ere the shuttle has fallen comes the
assurance: "I will watch over thee in love, strength-
en thy heart, and guide thy hand. Keep thine eye
upon the Pattern. Never look to self. Then shall
thy work become My joy and bring to thee eternal
reward."

Sept. 11—Jesus Only. "Jesus Represents
Me before God." 1 Tim. 2: 5.

When the high priest presented the offering
within the veil, before the mercy seat, he was
the mediator between God and the children
of Israel. He was solemnly set apart and
consecrated to this holy office as a type of
Christ, the true High Priest, who is the di-
vinely appointed Mediator between Jehovah
and the entire race. He is our Intercessor at
the court of heaven. The history of Sparta
shows that at some periods it was ruled by
more than one king. These governed in joint
authority. One of the number acted occa-
sionally as ambassador to an adjoining State.
Such an errand did not divest him of any
regal dignity, but rather added to his power.
Thus Christ, becoming the voluntary Amba-
sador from offended Deity to offending man,
was no less God during His humble errand to
earth, but through this seeming humiliation is
all the more perfectly qualified for our
Surety. How favored are we to have such a
Dayman! What significance is given to life,
what brightness to the future, to know that
personally we have an "Advocate with the
Father!"

"Where robe and crown with angels glow,
There's One in tears alone,
One interceding for our woe—
'Tis Jesus by the throne."

1. Why? Man was created in purity for peace
and happiness. But he chose to sin. Every human
being is endowed with power ever and always to
choose the good. Being thus empowered and failing
to appreciate the gift, discord resulted. The harmony
of divine government was broken. Man could not
be treated as a loyal subject while engaged in rebellion.
He thus lost the approbation of Jehovah.

To restore him to favor and effect complete reconcilia-
tion, Jesus Christ became the accepted Mediator.
2. How? A bridge built over a stream must reach
both shores in order to be a means of sure passage.
A mediator must be able to reach both parties to be
reconciled. Man alone was incompetent for such a
task. God alone would terrify conscious sinners.
Only a God-man, who combined in Himself the per-
fect human and the perfect divine, could become a
suitable medium of intercourse. In His humanity
allied to man, and in His divinity one with God, He
could bridge the awful chasm of sin and make a sure
way up to the Father's forgiveness and restoration.
Christ's sweep of being just fitted Him for the al-
l-important position of Mediator.

3. Effects: (a) Upon the race. We need not turn
many pages of history to discover that a new hope
has swept round the world since mankind was first
inspired with the assurance that a divine Attorney
has undertaken its case. There has been a slow but
gradual and sure rise from lower levels to higher
planes. (b) On the individual. Ah! here

The Sunday School.

THIRD QUARTER. LESSON X.

Quarterly Missionary Lesson.

Sunday, September 4.

Acts 8: 1-25.

REV. W. O. HOLWAY, U. S. N.

PHILIP PREACHING AT SAMARIA.

I. Preliminary.

1. **OLDEN TEXT.** "And there was great joy in that city" (Acts 8: 8).

2. **DAILY.** Acts 8: 1-25, probably.

3. **PLACE:** Samaria, the capital of Samaria.

4. **HOME READINGS:** Monday—Acts 8: 1-13; Tuesday—Acts 8: 14-25; Wednesday—Jer. 23: 21-32; Thursday—Deut. 18: 9-19; Friday—Ps. 135: 21; Saturday—Gal. 3: 1-6; Sunday—John 1: 1-12.

II. Introductory.

Driven from Jerusalem by the fierce persecution waged by Saul, the disciples carried the Word into the neighboring provinces. Philip, one of the seven deacons, soon achieved great success as a preacher in Samaria. Prior to his coming the Samaritans had been quite carried away by the magical arts of one Simon, a sorcerer, a member of a numerous, widely diffused, and influential class of impostors. He had so completely duped the people that they revered him as an *en*, or an emanation from deity. But when Philip came with the glad tidings of Christ and in the power of the Spirit, the people forsook the conjurer for the evangelist. The miracles of healing which he wrought attested the truth of his doctrine, and men and women in great numbers were baptized. Simon also joined the ranks of the disciples, impressed evidently by the genuine supernaturalism which accompanied the Word—so real and mighty as contrasted with his own cheap deceptions and juggleries. The apostles at Jerusalem learned of Philip's success, and sent Peter and John to Samaria to supervise and confirm the work. As yet the Spirit had not fallen upon the converts with Pentecostal power; but when the apostles prayed and laid their hands upon them, the extraordinary gifts descended.

Just how sincere Simon had been in complying with the requirement of baptism and joining the ranks of the converts, cannot be determined. The fact that he kept himself constantly near Philip, and "wondered at the miracles," leads to the suspicion that he had no proper conception of the spiritual nature of his new profession; that he was, rather, simply spell-bound by the extraordinary theurgic powers wielded by Philip, and hoped, by watching closely and fulfilling every condition to acquire similar powers for himself. But when Peter and John came, and by the merely laying-on of their hands (as it appeared to him) conferred these priceless gifts indiscriminately upon the Samaritan converts, he recognized at once their superiority over Philip and gave all his attention to them. It was a great thing, in his eyes, to perform a miracle, but a far greater to confer on others the power to do so. He coveted this supreme endowment. He would purchase the secret, if possible—just as he would have purchased a juggler's secret, or a magical incantation. But when he approached Peter and John with this base proposal he received from the former an indignant rebuke—"Thy silver perish with thee!"—for having dared to harbor the thought of acquiring "the gift of God" with money. Nor did Peter let him go until he had revealed to him the corruption of his heart and exhorted him to immediate repentance. The terrified sorcerer begged Peter to pray for him that he might escape the perdition to which he and his money had been consigned. The apostles, having finished their work, set out on their return to Jerusalem, preaching in many of the Samaritan villages on their way.

III. Expository.

5. Philip—He is the apostle, but the deacon (see Acts 6: 5). He is called the evangelist (Acts 21: 8) and had four daughters who prophesied. Says Whedon: "Stephen closes the Pentecostal church; Philip opens the missionary or modern church. To Stephen belongs the leadership of the glorious army of martyrs; to Philip the leadership of the glorious army of foreign missionaries. Both were forerunners of Paul. . . . Paul was Stephen and Philip united and enlarged."

Went down—from "the more eminent capital" of Judea to the capital city of Samaria, formerly the capital city of Israel; captured and destroyed by Shalmaneser, (B. C. 722); restored by Herod the Great, and named Sebaste (Greek for Augustus). Preached Christ unto them (R. V., "proclaimed unto them the Christ")—"the Christ who, nine years ago, had preached Himself to Shechem in Samaria" (Whedon).

6-8. The people—R. V., "the multitude." With one accord.—Our Lord's welcome seemed to have been equally popular, and universal. Hearing and seeing the miracles—R. V., "when they heard, and saw the signs." Unclean spirits.—Demons were not limited to Christ's time. These cases of possession are kept distinct from natural diseases like palsy and lameness. Great joy (R. V., "much joy")—both for bodily healing and spiritual changes.

9-11. Man, called Simon (R. V., "man, Simon by name")—familiarly known as "Simon Magus," or "Simon the Magician," a native of Gittin, in Samaria, according to Justin Martyr, "the father of heretics." Dean Howson credits him with being, subsequently, the inventor of Gnosticism. Foretime—before Philip came. Used sorcery—"literally, 'was practicing magic.' Our sorcerer comes, through the French sorcier, from the Latin *sortitor*, a caster of lots (sortes) for the purpose of divination" (Pimptre). Bewitched—R. V., "amazed," captivated. Himself was a great one.—"According to different early writers he is professed to be the Logos, the Messiah, the Samaritan Archangel, and the power of God personified" (Alexander). All gave heed, from the least to the greatest.—Simon was strongly entrenched in the faith of the people. All classes regarded him as a supernatural power. This man is the great power of God—R. V., "This man is the power of God which is called Great."

These traveling impostors swarmed over Greece and Rome, pretending to magical powers derived from the spirit world; they were readers of the stars, interpreters of dreams, fortune-tellers, medicine men in brief, they exercised the same arts as the modern fortune-teller, and by such the same methods; but they were as much more successful in those days than these as the age was more ignorant and credulous (see Acts 13: 6-10; 19: 13-20). (Abbott.)—We see in the sorceries of Simon something identical with the sorcery of the Old Testament (and with the execrable pseudo-spiritualism of the present day), something rather basely below nature; substantial rather than supernatural; where the depths of vice may perhaps be so fathomed as to reach down to the infernal (Whedon).

12. When they believed Philip.—His preaching was in demonstration of the Spirit and with power. It was the clear light now shining, and they turned from the false to the true. Baptized—in token of their new faith. "Simon himself believed also."—He was "wonder-struck" by the miracles. Whether he believed in Christ as the Messiah, or simply "as a demon of more powerful name than he had known," we cannot tell; but his juggler habit of mind probably prevented any true heart-faith. He was dazzled with the miracles and seemed to care but little about the teaching.

13. The apostles.—They had remained at Jerusalem, but still watched over the dispersed church as well as they could. Heard that Samaria had received the word—remarkable and encouraging tidings, considering the mongrel population (Jews and heathens), the mutual hatred between the Jews and the Samaritans, and the delusion into which they had been brought by Simon. Sent Peter and John—to perfect them in the faith and preserve the unity of the church. This is the last mention of John in the Acts. He at one time (Luke 9: 54) had sought to call down the fire of God's wrath on a village of the Samaritans.

14. Prayed for them.—They claimed no power to impart of themselves. Receive the Holy Ghost—not that they were utterly destitute of His influences. Their acceptance of the truth, their submission to the rite of baptism, their evident joyfulness and faith, gave evidence of the presence and gracious work of the Spirit; but the Pentecostal power with its supernatural gifts had not yet fallen upon them, and this phenomenal power was especially needed in the planting of the church. Baptized in the name (R. V., "into the name")—as Christ had commanded (Matt. 28: 19).

15. Laid their hands on them—as the medium through which they received what had been granted in answer to prayer. Received the Holy Ghost—a repetition of Pentecost in its essential results, though not, probably, in its phenomena of tongues and flames. The gifts conferred were, probably, those of tongues, prophecy, power to exorcise demons, heal diseases, etc.

Not until the apostles came to Samaria might the charismatic Spirit descend. This was part of that miraculous supremacy of the apostles—Christ's own chosen, original, witnessing twelve—which they could not communicate to any follower, or transmit to any successor (Whedon).

16, 19. When Simon saw.—There is no evidence that he himself received the imposition of hands. He was too much occupied with seeing—watching the wonderful effects—and his mind was too much occupied with the problem of how he could himself get hold of this strange conferring power to care for receiving its effects. Offered them money.—"He hopes to buy a seat in the apostolic college" (Whedon). "The memory of his guilt has been perpetuated in the word 'simony,' as applied to all traffic in spiritual offices" (Smith). Give me also this power.—"Judas sold the Son, Simon would have bought the Holy Ghost" (Whedon). The magicians were accustomed to sell the knowledge of their arts. From his art here the name of 'simony' has been given to the offense of buying or selling ecclesiastical offices in the church—one which can only exist in an established church, where the spiritual office is a means of temporal profit, and is at the disposal of a lay patron or an ecclesiastical superior (Abbott).

20, 21. Thy money (R. V., "silver") perish with thee!—Literally, "Thy silver be along with thee unto destruction." The words express the intense abhorrence of Peter (or of the Spirit within Peter) at Simon's proffered bribe and the thought that lay back of it. Though severe, the terms do not contain a final imprecation, since Peter, in verse 22, points out a way of escape from this destruction. Alford interprets: "Thy gold and thou are equally on the way to corruption—thy gold, as its nature is; thou with it, as having no higher life than thy natural corrupt one; as being bound in the bond of iniquity." Because thou hast thought—because thou didst deem such an insulting, blasphemous idea possible. The gift of God may be purchased (R. V., "to obtain the gift of God")—God's gifts are not in the market. They are bestowed on those suited to receive them. The wealth of the world does not purchase a single grace of the Spirit. Neither part nor lot in this matter.—Meyer regards these terms as synonymous; others interpret "part" as something yet to be given or assigned by God. The expression is an emphatic declaration that Simon had, in the matter of the gifts of the Spirit or the dispensing of these gifts, no present share and no future hope. Thy heart is not right.—Not "straight" or upright. "Simon was a crooked heart that must be made straight before it could receive the indwelling of the Lord" (Abbott).

22, 23. Repent therefore.—Turn thee away from sin. There is hope yet held out to this presumptuous sinner, provided he put away his sin. Pray God (R. V., "pray the Lord")—for forgiveness. If perhaps the thought.—So aggravated had been the offense that Peter is in doubt whether pardon is, after all, possible (so Alford, Hackett, and others); or the words may mean that Simon's case was doubtful because he was too far gone, too deeply sunk in depravity, to repent at all. Says Abbott: "The apostle does not attempt to determine what sins may and what may not be forgiven; still less to resolve the confusion and pronounce the absolution." For I perceive (R. V., "see").—Notice the apostolic discernment of spirits. Gall of bitterness.—The ancients regarded the gall of poisonous serpents as the source of their venom; and thus, metaphorically, the word "gall" came to mean the corruption, or malice, or enmity of the wicked. The "gall of bitterness" would thus mean "the very quintessence of depravity" (Whedon). Bond of iniquity—held fast in the slavery or bondage of wickedness despite the Christian profession which Simon had made; "not only wicked in principle, but confirmed in the habit of sin, bound to it as with a chain" (Hackett).

24. Pray ye to the Lord.—Simon was terrified and humbled, but not rendered penitent by Peter's severe condemnation. He was anxious to escape from punishment, not from sin. "He is at the bottom still a sorcerer, and has not the slightest purpose of turning from his devilries and demonic ways" (Whedon). He is not again mentioned in the Acts.

His later history is obscured by superstitions, but this much seems clear—that he continued to mix the professions of a sorcerer, Christianity with the practice of his magical arts, and that he came to a miserable end (Smith).

25. When they had testified, etc.—The apostles probably tarried some little time in the city of Samaria, exercising their apostolic functions and strengthening the faith of the newly-gathered church. Returned—more exactly, "were returning." They did not make the journey without stopping, but passed from village to village on the return route, preaching at every place. "The curtain falls, at the close of this drama, on the Christians of Samaria, and we know but little of their after history" (Pimptre).

IV. Inferential.

We learn,—

1. That the Gospel eradicates the bitterest prejudices. It makes brothers of those who have been alienated by hatred, who like the Jews and the Samaritans, have no dealings with one another.
2. Baptism, though obligatory, does not save. The heart may remain unchanged and corrupt, even with a seemingly sincere profession.
3. No gift of God is so desirable and so indispensable as the gift of the Holy Spirit, and this gift is to be sought by prayer.
4. No charities or personal sacrifices can purchase God's spiritual gifts. Money will not buy grace or salvation.
5. Selfish hypocrites judge others by themselves.
6. Covetousness is blind, and sometimes reads unconsciously upon the very brink of irreparable ruin.
7. The gifts conferred were, probably, those of tongues, prophecy, power to exorcise demons, heal diseases, etc.
8. The "thought of the heart" is condemned rather than the act itself.
9. The duty of rebuke is as solemn and obligatory as that of preaching.
10. Sinners will sometimes ask saints to pray for their deliverance from peril when they will not themselves pray for their own deliverance from sin.

V. Illustrative.

1. Peter "preached the Christ unto them." He took no notice of Simon the sorcerer. There are some persons who think we ought to send missionaries to argue down the idolatry. What did Philip do? He preached Christ. Philip did not argue down Simon, he superseded him. The daylight does not argue with the artificial light. The sun does not say, "Let us talk this matter over, thou little, beautiful, artificial light. Let us see which of us is the better." The sun does nothing but shine. What then? Men sneakingly put the gas out. "Let your light so shine," life is the unanswerable logic. Happiness is the invincible argument. Charity, love, beneficence, chivalry, self-sacrifice—these form the shining host, that will chase all competitors away (Joseph Parker).

2. Here is a fitting extract from Livingstone's diary: "A full moon of spirit as having my plans for the salvation of this region knocked on the head by the savages tomorrow. (At Loangwe it seemed certain he and his hand must die.) But I read, 'Go ye and teach all nations. And lo, I am with you always.' It is the word of a gentleman of the strictest honor, and there is an end on't. I will not cross furiously by night as I intended. I shall wait till day, and then I will and long and long though they may be the last" (Hurlbut).

3. For many years before this time, and many years after, impostors from the East, pretending to magical powers, had great influence over the Roman mind. The most remote districts of Asia Minor sent their itinerant soothsayers, Syria sent her music and her medicines; Chaldees her "Babylonian numbers" and "mathematical calculations." The Jewish beggar-woman was the gypsy of the first century, shuffling and crocheting in the outskirts of the city, and telling fortunes, as Ezekiel said of old, "for handfuls of barley and for pieces of bread." The great Maria had in his time, probably, Jewish prophets, by whose divinations he regulated the progress of his campaigns. No picture in the great Latin saint is more powerfully drawn than that in which he says that the astrologers and sorcerers are a class of men who "will always be discarded and always cherished" (Conybeare and Howson, condensed).

WAR STORIES.

WILLIAM A. MOWRY, PH. D.

III.

The Contrabands.

THE term of service for the Eleventh Rhode Island expired July 1, 1863. This date found them doing important duty at and near Williamsburg, Va. They had left Suffolk, June 19, and, packed like sardines, were transported upon two small boats from Norfolk to Yorktown, arriving there June 20. A few days later, a hot day's march brought the regiment to Williamsburg, where it garrisoned a line of forts for one week. Being then replaced by other troops, the regiment marched back to Yorktown during the night of June 30. July 3d more than eight hundred men crowded on board a government transport, the "John Rice," packed in with horses, dogs, cats, and sundry contrabands, steamed down the York River, and past the mouth of Chesapeake Bay, beyond Cape Charles, and were afloat upon the Atlantic. Saturday night, July 4, anchored in New York harbor, where we learned of the battle of Gettysburg, the decisive engagement of the war.

Monday, July 6, the regiment arrived at Fox Point, and disembarked. I have said there were sundry contrabands on board the "John Rice." These were seeking liberty and a higher civilization at the North, and being employed as servants by the officers of the regiment, were entitled to transportation. Let me tell briefly the story of some of these colored people. The boy John Taylor, previously mentioned as going out from Suffolk after a colored family, was servant to the captain of Company K. He had been in Providence before, was bright and intelligent, and knew the ways of our Northern people. Each lieutenant of Company K. had a servant, Jim accompanying the first lieutenant and Abram the second lieutenant. There were several colored women on board, who were provided with quarters in the staterooms on the upper deck, usually occupied by the ship's crew, but which, for a consideration, were given up to their use during the voyage. Among them was one woman, named China, and her daughter, named India. China had also two sons with her, one a small boy, Henry, and one, a young man named Adolphus, servant for the captain of Company

F. This family was one of those who had received their freedom from Mills Barrett's by the assistance of the officers of this regiment.

The captain of Company K, before the arrival of the boat at the wharf, had directed John to hire a moving-wagon, and, taking the aforesaid contrabands and the captain's personal effects with him, to proceed to the captain's house in Elmwood. The debarkation of that load from the furniture wagon, upon reaching that beautiful suburb of Providence, can be better imagined than described. John and Jim and Abram, Adolphus and Henry, China and India, the captain's valise, army chest, box, etc., were landed indiscriminately in the back yard of the house. Probably no small part of the neighborhood witnessed the unloading of the freight. The next day these contrabands were nowhere seen. They had all found homes with families, some in accordance with plans made long before they left Virginia.

But, on a certain occasion, not long afterwards, in a public place, one of those anti-war, stay-at-home copperheads, made severe complaint to the captain that he had done very wrong in bringing into the town those lazy vagabonds, who would undoubtedly, before long, become a charge to the town for support. He intimated that there ought to be a law to prevent any citizen from bringing into the town paupers and vagabonds, and that in the absence of a law to that effect, lynching would scarcely be an unpardonable punishment for such a grievous offense.

Two years later, the matter having blown over, and the copperhead neighbor being thoroughly mollified, the two were one day walking up Broad St. together. Stopping in at the new Trinity Methodist Church, then just finished and to be dedicated that evening, the neighbor spoke to a colored woman, once a slave, and asked her if she knew of any one of her race who wished a place to do general housework in a family, saying that he had got tired of white, foreign help, and wished to get a good, smart colored woman. She did not know of any to recommend to him. The two left the church and passed on together. Soon the captain expressed his surprise that his friend should be willing to hire a colored woman. He feared trouble would ensue from such a course. Perhaps his "help" might become a town pauper. Did he not even fear he might be lynched?—and reminded him of the before-mentioned conversation. He stated pretty decidedly his views concerning those who stayed at home during the war, but were forward on all occasions to criticize in all sorts of ways those who had left the comforts of home to enter the service of their country, to fight for the supremacy of the laws, and the preservation of the Union; and he took occasion then to inform his neighbor what had become of the load of contrabands which he had seen landed in the back yard of the captain's house. And this was the report he gave of them:—

John Taylor, after his arrival in Providence, had gone to work on a farm lately bought by a former officer in one of the R. I. regiments. That officer had received a commission in the 14th R. I. (colored troops), and had engaged in recruiting for that regiment. John also enlisted in the same regiment, and was sent by this officer to Connecticut, to Washington and to other places as recruiting sergeant to enlist soldiers. In this business John was very successful. The rumors concerning the large amount of money made by those recruiting officers for the 14th regiment are well known. John himself told the writer that he knew the captain had made \$15,000, and that he had then given up his commission, purchased a farm with his money, and wished to substitute another colored man in the place of John. John, however, would not consent to be a party to that transaction. "I've 'listed for a soldier, and for a soldier I am going," was his reply. He went, served honorably through the war, returned to Providence, was mustered out, drew his pay, and went back to his old home in Washington, where he opened a meat market, married, and was leading a useful, successful and honorable life.

Jim was the only one remaining in the town of Cranston (in which town they landed from the furniture wagon) and he was at work for a Mr. Potter, driving a team, and earning a good living. Abram was living with Mr. Lyon, the tea merchant, and attending school, learning well, and happy. Adolphus had enlisted in one of the U. S. colored regiments, served through the war and was honorably discharged, and not heard from since. Henry was driver for one of our city physicians, and succeeding well. China was keeping house in the city, sending her daughter India to the Bridgman Grammar School, and had money laid away in the savings bank for a rainy day. None of them had given any annoyance to the Cranston overseer of the poor, or were likely to do so. The neighbor seemed for a time lost in reflection, and finally without any comment changed the subject.

It may be that the colored people who came North at the close of the war were generally of the better class, but it appears pretty well established that most of them have shown themselves quite capable of taking care of themselves, and have proved a useful addition to our laboring population. The writer at one time had occasion to call on China at her home. He remarked to her:—

"Well, China, you have a more comfortable home here than you had at Mills Barrett's. You could look through the roof of your old house, but this is tight and warm; you have a carpet on the floor; your walls here

are papered; over there you have a comfortable lounge to rest on after a hard day's work. You have a nice cooking-stove; and I'm sure you never had anything like a cooking-stove in Old Virginia."

"Ah! no, Massa, but I had a mighty good fireplace."

OUR VETERANS.

How Shall the Methodist Episcopal Church Best Care for Them?

REV. C. W. DOCKRILL.

GOVERNMENTS make provision for their employees when they arrive at a certain age by placing them upon the "retired list." Why? Simply because they have been supported by a certain fixed salary, and were not in a position to take advantage of trade and speculation, and thus provide for old age. Upon the same principle and with greater reason ought the church to provide for the men and their families who have served her, living upon certain fixed salaries, and who never had the opportunity of making money, and thus providing for old age, as other men have done.

Our church has recognized this fact for many years, and is giving it larger recognition of late than ever before. The available funds for this purpose are increasing. They come from dividends made by our great Book Concern; collections in all the churches; subscriptions from the ministers; also dividends declared from the accrued profits of some periodical—as the sum of \$2,313 given by the Wesleyan Association to the Conference patronizing ZION'S HERALD—and through legacies left to the Conferences. Yet the help afforded is very meagre. Many of our ministers are sick or worn-out; some with impaired faculties of hearing and sight. They are able to earn but little, and have wants, actual wants, which they cannot supply; while some of the elect ladies, wives of deceased ministers, who led and molded society in the town and cities where they have lived, are today in sadly straitened circumstances. Is there not a remedy? Can any be devised?

Our present system has two objections: First, the amounts contributed are too small to give an adequate and comfortable support to those who are dependent upon this fund. Secondly, the present plan of distribution is such that brothers and sisters of sensitive, independent natures shrink from becoming numbered among its claimants. The fact that each name is called before the Annual Conference, and the amount given to each claimant reported; also that every one who reads the Minutes of Conference is informed just how much each beneficiary receives from the fund, seems too humiliating. We need some method in the distribution of this fund whereby those receiving its moneys will do so as a right and not a pittance of charity doled out to them.

If it were not that the personnel of our Annual Conferences is constantly changing by transfers, some plan might be devised in each Conference to develop and distribute this fund. However, these frequent changes would make it quite impossible to perfect an organization within the Annual Conferences which would guarantee to every minister of our church that when he no longer could perform the duties of the pastorate he should be comfortably supported by the church. Then this work must be carried forward by the Central Board of Conference claimants under the jurisdiction and supervision of the General Conference. At the session of 1888 of that body such a board was constituted and provided for, but the powers and duties entrusted to them are merely nominal. We need a broad, comprehensive scheme which will command the confidence and co-operation of the entire ministry and laity. The plan which I propose is doubtless imperfect, but I think its general principles are correct. It is this: Let the secretary or secretaries of this Central Board receive all the moneys from every source and make a proper distribution of them to all the Conference claimants, in all of the Annual Conferences, upon certain fixed principles which, as far as possible, will be equitable to all concerned. It would seem advisable to do away with the two terms applied to the ministers who have retired from the active work—superannuated and superannuates—and let every member of Conference be either in the active work, or on the superannuated list. Let every minister in the active work pay annually, say two and one-half per cent. of his salary, exclusive of house rent, into this general fund. The English and Canadian plan is that every preacher in the active work pays ten dollars a year into this fund if he would be eligible to draw therefrom when placed upon the retired list. But there is more of an equality of salaries with them than with us. On their dependent charges, no matter whether a

church or circuit may raise \$400 or \$600, the salaries are equalized out of the missionary fund. We vary from \$400 to \$2,000 or more. The preacher receiving \$2,000 a year could better pay his \$50 a year, than he who is in receipt of \$400 could pay his tax of 10 per annum into the Conference Claimants' fund. Under this plan every minister would feel that he was putting a certain amount of his earnings into a provident savings institution, where it would be safe and ready for him when he needed it. Furthermore, that when he did need it he would receive it as his right, and not as a charity conferred upon him by the church. Under this arrangement the amount which the members of the New Hampshire Conference would pay would be about \$1,680 instead of \$84, as reported in the Minutes of this year. The increase would be as great among all the Annual Conferences in proportion to the number of ministers in each, where our 10,000 or more preachers are in the active work.

In addition to the amounts paid by the ministers, give into the hands of the general secretaries the moneys given by the Eastern and Western Book Concerns, the interest upon funds held for this purpose by the Annual Conferences, the profits given by any and every periodical which may donate moneys to this fund, the amounts available from the Chartered Fund, also the annual collections given by the churches. Let the secretaries go among the churches explaining the conditions and purposes of this fund for Conference claimants, asking for enlarged collections, donations and bequests. I think that in a single decade this would be the most popular fund of Methodism. Doubtless a million or a million and a half could be readily raised for this fund every year.

How can an equitable distribution of this fund be made? Probably no plan can be devised which will be perfect, or which will not bear a little hard upon some one; but let us have done with this arrangement whereby a claimant must parade his destitution before some committee in order that his case may be considered. Let none retire from the active work unless on account of sickness. Let all teachers, professors, chaplains, editors, general secretaries, managers of orphan's homes, and any minister occupying positions of similar character, be considered as in the active work. Then apportion the general fund according to the number of years a preacher has been a member of Conference, and on probation, giving, say \$10 a year, for every year spent in active service. For instance, if a brother has preached for twenty-five years after being received upon probation, having had a charge each year and having paid the 2-1/2 per cent. of his salary regularly, he would receive \$250 a year while he lived; or if he had served forty years, he would receive \$400 a year. If the fund is not sufficient to pay the claims in full, let the deficiency be borne pro rata.

It may also be provided that a preacher's widow shall receive one-half or some just proportion of the amount which her husband had received. If a preacher locates, or withdraws from our ministry, let the amount he has paid into this fund be returned to him with simple interest. If a brother refuses to pay the percentage of his salary, he cannot receive any aid from the general fund. If a member of Conference fails to pay his percentage for one or more years, let that year, or those years, be counted out of those for which he shall receive payment when he becomes a Conference claimant.

May God give our church wisdom and help to devise liberal things in this most important matter!

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